THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, APRIL 9, 1831. VOL. I.—No. 3.

BISHOP HOBART.

(From the New-York American.)

"The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." Revelation i. 20.

THERE was a light, a beaming light,
Within the temple's holiest bound;
Which threw to our enraptured sight,
A splendor all the temple round.
Upon the golden candlestick
It beamed in brilliant purity;
And lit with heavenly ray the thick
Dark cloud of human misery.

There was an angel standing high
Upon the watch tower of the world;
He bore the banner of the sky,
And wide its star of life unfurled.
Above that dark and dreadful bound,
Which severs life from death he stood;
And pointed where e'en death is found
A smiling cherub born of GOD.

That light is gone! That angel fled!
Ah! who shall tell the temple's gloom!
The watch tower of that mitred head
Is now a sad and silent tomb.
Alas for Sion! and alas!
For all who hold her honor dear!
Though time to other names may pass,
Thine, Hobart, still shall claim the tear!

J. W. C.

HAPPINESS.

NOT ours to slumber in supine content,
Or only wake to weep o'er time mispent:
To man a task is set, a blessing given,
To do the will and seek the joys of heav'n.
Engrafted on the stock of duty rise
Fruits ever fair, transplanted from the skies,
And far more rare, more precious, than of old
Bloom'd on the Hesperian tree in living gold:
For these have power the wounded mind to heal,
And bid remorse itself forget to feel;
And these are yours, who gifted to excel,
Preferr'd in peace and privacy to dwell;
And chose the safe, sequestered path that steals
Far from the highway crowd and crash of wheels;
Who skilled in that rare art, the art to live,
Ask not the world for more than it can give;
But taught to fear its strife, and shun its noise,
Disdain its honors, and distrust its joys,
Have sought content, not wealth, esteem, not fame,
And to deserve, though not desire, a name.
To thy pure mind revealed, in early youth,
The seeming paradox, but sovereign truth,
(Oft to the aged and the wise unknown,)
That seeking other's good, we find our own.
Generous self-love! whose dictates to pursue,
(Alas! the unenvied privilege of few!)
Fills with such sweet employment every hour,
That whether wayward fortune shine or lour,
Whether above ambition or below,
A bliss unborrow'd of the world we know;
And, blest in blessing, proudly can disclaim
Rank, riches, power, and (harder task) ev'n fame.

THE AVALANCHE.

By Mrs. Louisa P. Smith, of Rhode Island.

FROM its mountain home, with ruin fraught,
It swept in terror by,
And the sweeping breeze that passed it, caught
A fearful human cry.
Oh, many a living bosom
With sorrow has it filled,
And many a worn heart's agony,
Its mighty crush has stilled.
And pleasant thoughts of childhood
In bosoms light and gay,
That were never dreaming aught of ill,
Its voice has swept away.

A peasant home in the vale below
Was gay at eventime,
In the pleasant light of the hearth's red glow,
And happy laughter's chime;
And bosoms there were glowing
Beneath its humble wall,
Light with the thoughts of labor done,
And rest at evenfall.
They reck'd not of the coming
Of sorrow o'er their mirth,
That smiles so sweetly shed around
Were all for them on earth.

The tempest comes to all,
And o'er them was its wrath,
But it did not sweep them one by one
From off their earthly path,
Leaving some hearts to sorrow
O'er dust in silence bound:
They have gone in strength and beauty all,
And one dim rest have found.

No links of love were sever'd,
No bitter tear-drops shed,
Oh, 't were lovelier thus to meet thee, death,
Than live and mourn the dead!
The light that softly cheer'd,
The smiles that round us shone,
To watch them going as dew-drops go—
Then feel on earth alone;

'Tis this that wrings our sorrow
And bitterness of wo—
Which makes the earth and blue sky dim,
Our hopes had lighted so;
This ye were spared, ye lost ones,
Together resting now,
With a mighty voice death gather'd all
At his pale shrine to bow.

THE CORRESPONDENT.

[For the Churchman.]

THERE are few persons of my acquaintance more happily situated in life than the writer of the following letter. I assert this particularly in view of his domestic situation. There are thousands who are more wealthy, fashionable, and gay, but there are none who can lay claim to the possession of brighter, holier, or more enduring enjoyments than those of which he can boast. To those who peruse the following, the reason of this superiority will be obvious. It can be expressed briefly thus: RELIGION is the moving principle and foundation of all his actions.—It is his guide in the business of life; it is his companion in its pleasures.

I received the communication from which the succeeding is extracted, but a few days since, and although it was intended for the eye of friendship and concealment, I cannot, under a conviction of the great good it may produce, but expose it to the gaze of the world. I do this the more willingly in being able to state that the precepts he inculcates, he also practically adopts, and the regulations he prescribes for the government of others, he follows for the government of himself. I state this from my own observation, having often been a dweller under his hospitable roof, and a witness of many of the various scenes which have marked his domestic career. To the amiable companion of my friend, however, must be attributed no small degree of the happiness he enjoys. She is to him, in the truest and holiest sense of the term, A WIFE. This is high praise; higher cannot be given. But to the letter.

——— "I said we were quietly settled in married life. We are so, and are happy. Shall I divulge the secret of our being so? It is nothing more nor less than the constant exercise of mutual kindness and forbearance—than mutually yielding up our individual possessions, opinions, and wishes, one to the other.—With this, I must confess, however, is mixed a considerable portion of love and affection, sufficient at all events, to sweeten with willingness and perfect resignation, the sacrifices offered.

"The maxim 'that temper is every thing,' is *one* of the first principles in our little system of family management, and one which we are never willing should be violated. An evenness of temper is a great blessing, and those on whom it is bestowed well know its value. Let the disposition be but once ruffled, and the mind once chafed and fretted, and a long farewell may be bid to social converse and affection, and a sad adieu bade to the finest feelings of the human heart.

"*Religion* in our circle holds a prominent place.—We are believers in the correctness of the assertion, that amid the toils and pleasures, and the calms and storms of life, we can never call any thing to our aid that will so surely prove our safeguard and happiness as religion. Prosperity and adversity in the world alternately and often unitedly reign. It is the natural result of the one that it too much elates our feelings, and of the other, that it too much depresses them. It is wise and proper, then, that religion should hold the balance, and apportion to each their due weight and importance.—That, and that only, can properly moderate our joys and lessen our griefs. To religion, therefore, we assign a chief station, and in obedience to her commands, offer on the altar of devotion a daily morning and evening sacrifice. We enter on the discharge of our labors and duties with the blessings of heaven implored on our exertions, and we retire to rest with the prayer that He who dwelleth therein, will prove our defender and preserver. Tell me not that to him, who thus orders his goings, the burden of the day is not lightened, and the repose of the night is not more sweet and refreshing, than to him who braves both the favor and frown of the Almighty, and carelessly rests on his own power and watchfulness for protection from the dangers incident to his existence.

"I could here proffer many lessons of wisdom drawn from observation and experience, both to those who intend entering the marriage state, and to those who have already entered it.—As you are among the number of the first, and will, it is hoped, ere long be reckoned among the last, I will take the liberty of adding a few rules which in the practice, may be of service to you in both conditions.

"Choose your partner without regard to extrinsic circumstances, whether of wealth, of beauty, or of fashion. Let the endowments of mind be preferred to the heritage of estates—the possession of a frank, amiable, and affectionate disposition, to the allurements of beauty, and a love for domestic life, to a thirst for gayety and fashion. Let there be also a similarity of sentiment and feeling, else unpleasant disagreements and altercations will mark your condition for ever.

"Enter married life with the determination that nothing on your part shall be wanting in endeavors to promote continual unity, harmony and love—cherish love and affection as the very breath on which the existence of connubial happiness depends. When the flame is expiring, rekindle it—when it deadens, brighten it—when it burns in its freshness and beauty, pray that it may continue to glow as bright and as lovely for ever.

"Be kind and endearing in your expressions to each other.—Let not a harsh word escape your lips, nor an unkind look your eye—especially let not the world witness your reproaches, even though uttered in jest.—If there exists love between you, they will pierce the heart, and if no amends are offered or concessions granted, will long rankle there. Domestic happiness and peace are too valuable to be trafficked away for a jest.

"Make not, however, a show of over-fondness for each other when in company; manifest all due respect, but away with all sickening expressions and unbecoming marks of affection.—What may be well in retirement, will oftentimes prove disgusting in public.

"Be systematic and regular in your household as well as in your business concerns; let order reign in your dwelling, allowing a place for every thing, and keeping every thing in its place; irregularity creates confusion, and both tend to banish enjoyment.

"Cultivate carefully a spirit of mutual forbearance and forgiveness. Never maintain a sullen, reserved manner, but communicate to each other freely the thoughts and intents of the heart. When you offend, ask forgiveness; when you are offended, grant it.

"Be domestic in your habits, opinions, and wishes; be seen oftener at home, than from home. This will be a sure evidence that home is pleasant to you.

"Cultivate the friendship of a few, and the good will of all.—The first we should value, and the last never despise.

"Above all, erect in your dwelling a family altar, and on it daily offer the incense of gratitude, of prayer, and of praise. Mercies have been received, let them there be acknowledged—their continuance is needed, let the supplication for them arise there. Errors have been committed, there ask forgiveness.—Power that you may not repeat those errors, is requisite, there implore it. His favor who created, redeemed, and preserved you, is desirable.—And O! how desirable! There seek it, and may you possess it for ever."

C. M. A.

THE MINISTRY.

EDUCATION AND COMFORTABLE MAINTENANGE OF THE CLERGY.

Mr. Editor,

I DOUBT not it has happened to you, as it has frequently to me, and to many within my acquaintance, to meet with persons who, in ill-judging piety, indulge themselves in tragical exclamations against worldly learning and worldly desire of gain in ministers of the Gospel.

That "the wisdom of this world is foolishness with GOD," and that "the love of money" in any one, but more especially in one devoted to the service of the Gospel, "is the root of all evil," I most willingly admit, taught by the word of inspiration itself. But that there is not that *antipathy* between human learning and heavenly wisdom—that *incongruity* in the provisions of a comfortable support for those who serve their fellow men in things spiritual—which some in sincere, but mistaken piety, many in ignorance and folly, and yet more in a covetous desire to excuse their niggardly contributions to the support of religion, imagine, I am firmly persuaded. I am happy to have it in my power to bring forward the strong reasoning, and homely, but nervous eloquence of one of the most distinguished *fathers of our Church*—a Reformer—a confessor, an exile, and afterward an apologist of the reformation—in support of my opinion. The persons to whose errors I allude (those of them, at least, who are sincere,) will hearken more readily to the voice of such a man, than they would to the reasonings, however strong, of a contemporary.

Yours &c.
ALIQUIS.

Learning may truly be called the life as the soul of the Church, and of Christian religion.

How necessary a thing they have counted learning to the setting forth of religion, the stories of our old fathers, of Heathens, and Christians in all ages, do witness. They thought, that neither religion might stand without knowledge, nor knowledge were to be esteemed without religion. Charles the Great, that he might the better plant religion in Saxony and Helvetia, did erect many places for increase of learning. He knew well, that there was no other way better to establish religion. The Cathedral Churches, before such times as ignorance and blindness grew over all the world, and brought in any universal corruption, maintained schools of learning, that the doctrine which was taught in those places, might be defended against the gainsayers by such learned men, as were there bred up. The princes of Germany, and the free cities, after they had received the Gospel, they dissolved their monasteries which had been harborers for such as lived in idleness, and set up schools and colleges, which should be nurseries to breed up learned men, that might be able to teach the people, and to maintain religion. Whereby it came to pass, that in short time they had great store of learned and worthy men.

This did they well see, that have been the enemies of religion, and therefore used all means to hinder the increase of learning, that they might have the better way to overthrow religion; for if learning decay, it is likely that religion cannot abide. Bear with me, if I speak that which may seem more fit for some other place, than for this audience: the best here understandeth me well. In other countries, the receiving of the Gospel hath always been cause that learning was more set by: and learning hath ever been the furtherance of the Gospel. In England, I know not how, it cometh otherwise to pass. For since the Gospel hath been received, the maintenance for learning hath been decayed; and the lack of learning will be the decay of the Gospel. Would GOD it were not so: or that yet before the fault be incurable, there may be some redress.

Loth I am to speak, yet the case so requireth, that it is needful to be spoken; I trust I shall speak in the hearing of them that will consider it. Maintenance of learning, whereby an able and sufficient ministry may grow, and be established in all the churches of this realm, is to be wished for. The good estate of this noble kingdom, the comfort of posterity, the stay of religion, the continuing of the Gospel, the removing of darkness hangeth upon it. One asketh sometimes, How was it that in Athens, so goodly and great a city, there were no physicians? To whom this answer was made, because there are no rewards appointed for them that practise physic. The same answer may be made for our times: the cause why the church of GOD is forsaken, is the want of zeal in them that should either for their courtesy, or for their ability, be fosterers of learning, and increase the livings where occasion is, and give hope and comfort to learned men. What said I? increase? Nay the livings and provisions which heretofore were given to this use, are taken away.

I know that there are grievous complaints made, that the Bishops appoint priests and ministers, that are ignorant and have no understanding in the Latin tongue. Would GOD it were not true. Or would GOD that they which be the causers thereof, would somewhat help to amend it. But alas, are we able to make learned men upon the sudden? Or can we make others than come unto us, or will come to live in misery?

But there are many which even say, 'such as be ministers in the Church, should teach freely, without hope or recompense or hire for their labor. Our preachers are no better than Peter or Paul and the other apostles. They are no better than the holy prophets, who lived poorly. Poverty is a commendable estate,' so say some, in like devotion as did Judas: What needeth this waste? this might have been sold for much and given to the poor;—not that he cared for the poor, but because he was a thief, and had the bag, and bare that which was given. I doubt not, there are many which teach CHRIST for CHRIST's sake, which say in their soul, The LORD is my portion: who in that heavy time, from which GOD delivered them, if they might have received their life only for a recompense, would have been glad to take the pains: who seek you and not yours, which have forsaken all they had to follow CHRIST. I doubt not, there are such.

But for the hope of posterity, I report me to all you which are fathers, and have children for whom you are careful. Although yourselves have a zeal, and care for the house of GOD; yet will you breed them up, keep them at school, until four and twenty years old, to your charges, that in the end they may live in glorious poverty? That they may live poorly and naked like the prophets and apostles? Our posterity shall rue, that ever such fathers went before them: and chronicles shall report this contempt of learning among the punishments, and murrains, and other plagues of GOD. They shall leave it written in what time, and under whose reign this was done. Or if we grow so barbarous that we consider not this, or be not able to draw it into chronicle, yet foreign nations will not spare to write this, and publish it to our everlasting reproach and shame.

In the meantime, what may be guessed of their meaning, which thus ravin and spoil the house of GOD, which decay the provision thereof, and so basely esteem the ministers of the Gospel? They cannot say to GOD, The zeal of thine house hath eaten me up. Howsoever in other things they do well, howsoever they seem to rejoice at the prosperity of Sion, and seek the safety and preservation of the LORD's anointed: yet needs must it be, that by these means, foreign power, of which this realm by the mercy of GOD is happily delivered, shall again be brought in upon us. Such things shall be done unto us, as we before suffered: the truth of GOD shall be taken away, the holy Scriptures burnt, consumed in a fire. A marvellous darkness and calamity must needs ensue; for, if the tempest be so dark in the sea that the load star lose her light, the needle fail to give token of the North Pole, no marvel though the ship lose her course, and be swallowed up in the sands.

The Gospel of CHRIST is the fountain of light, and of knowledge. It cannot be maintained by ignorance and darkness. These be the props of *their* kingdom which take away the Scriptures, which hold the people in blindness, which fly the light, which have their common prayers, minister the sacraments, marry, bury their dead in a strange tongue, that the people may understand nothing: which make a famine of hearing the word of GOD: which stop up the springs of the water of life; which take away the keys of the kingdom of heaven, and neither enter in themselves, nor suffer them that would enter; which say ignorance is the mother of devotion, and the Church is then in best order, and the people most devout, when they are hoodwinked and blinded and see nothing.—*Jewell.*

THE STUDY AND PROFESSION OF DIVINITY.

As I always thought the study and profession of divinity to be the noblest and most agreeable of all others, as carrying with it its own encouragement and reward; so I have often wondered with myself that the greatest persons in the world should not be desirous and ambitious of exercising their parts in the study of this necessary as well as sublime service, and even devoting themselves to the profession of it. For do they aspire after honor? What greater honor can there be than to be the mouth of GOD unto the people and of the people unto GOD? To have the most High himself to speak not only *by* them, but *in* them too? What greater honor than to have a commission from the King of kings, to represent himself before his people, and call upon them in his name *to turn from the error of their ways*, and walk in the paths of GOD to everlasting glory? What greater honor than to be an instrument in his hands to bring poor souls from the gates of hell, to set them among princes in the court of heaven? Do they thirst after pleasures? What greater pleasure can they have than to feed themselves and others with the bread and water of life?—*Bishop Beveridge.*

CHURCH PRINCIPLES.

[For the Churchman.]

THE MINISTRY.

SOUND Church principles, and the religion of the Bible, are synonymous terms, in the estimation of those who delight to look back to the "beginning of their confidence," and trace to their fountain head, the rivers of comfort which make glad the "city of our GOD."

In the great charter of our salvation, all things needful, whether temporal or eternal, are exhibited in broad and living characters; "the wayfaring man, though a fool, cannot err therein," and "he who runs may read."

Prominent among Divine truths exhibited to our view in holy Scripture, is that which teaches us that GOD has founded a Church—has appointed in it a succession of men who should minister in holy things—has instituted sacraments—and that he calls upon all men every where to repent, and to be united by faith in the atoning merits of the REDEEMER to this his mystical Body—which is sanctified by his Spirit, and to which he has promised "Lo, I am with you alway, even unto the end of the world." The office of the ministry, is unavoidably connected with our ideas of religion. Where was there a religion without a priesthood? There are doctrines to be taught from the revealed will of GOD, and ordinances to be administered, but how are these things to be done without an order of men set apart for these express purposes? Accordingly we hear the apostle declare, that when he who "purchased the Church with his own blood"—had "ascended up on high—He gave some apostles, and some prophets, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST."

Our SAVIOUR, at the ordination of the apostles, says—"Receive the Holy Ghost," &c., by which is intended not merely the extraordinary power to work miracles, but the gift of office—"take thou authority," conferred by the Holy Ghost to minister in the Church of the living GOD. Now this original commission is essential to the being of a valid ministry, and can evidently be communicated only by a regular succession. To this purpose speaks the "judicious Hooker." "No man's gifts or qualities can make him a minister of holy things, unless ordination do give him power.* The ministry of things divine, is a function which as GOD did himself institute, so neither may men undertake the same, but by authority and power given them in lawful manner; they are therefore ministers of GOD, as from him their authority is derived, and not from men. In that they are CHRIST's ambassadors and his laborers. Who should give them their commission but he whose most inward affairs they manage? Is not GOD alone the Father of Spirits? Are not souls the purchase of JESUS CHRIST. What angel in heaven, could have said to man as our LORD said to Peter—"Feed my sheep—preach—baptize—do this in remembrance of me," &c. What think ye? Are these terrestrial sounds, or else are they voices uttered out of the clouds above? The power of the ministry of GOD, translateth out of darkness into glory. It raiseth *men* from the earth, and bringeth GOD himself from heaven.

By blessing visible elements, it maketh them *invisible* grace; it giveth daily the Holy Ghost; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls.† In the preface to the offices of ordination prescribed by our Church, and which we have derived from that Church to which we owe our apostolical succession—the important truth is announced, that, "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the apostles' times there have been these orders of ministers in CHRIST's Church—Bishops, Priests, and Deacons." In proof of this fundamental principle, if we turn to the sacred volume, we see in Ephesus and Crete the distinct exercise of Episcopal authority, together with the existence of Presbyters or Elders, and Deacons—to whom respectively, directions are given by the apostle. There were Elders or Presbyters in these places. Can it be proved that the power of ordination was conferred on them? On the contrary, are not Timothy and Titus, expressly and personally charged, themselves to exercise this power? "Will they say that every pastor there was equal to Timothy and Titus in these things? If they do the apostle himself is against it, who saith, that of these two very persons he had made choice, and appointed in those places them for the performance of those duties; whereas if the same had belonged unto others no less than to them, and not principally unto them above all others, it had been fit for the apostle, accordingly to have directed his letters concerning those things in general, unto them, all which had an equal interest in them."‡

That preaching and baptizing are properly ministerial acts, is denied by none; but the elders or presbyters of the apostolic Church exercised these acts, they were therefore properly ministers of the Gospel. In this character they are recognised by our Church, who asserts in the preface to the ordinal just quoted, that "these orders of ministers have been in CHRIST's Church from the apostles' times." Now these truths, far from being unimportant, seem to the writer as entering into the fundamental principles of the Christian religion. Into what an ocean of uncertainty do we launch as soon as we cast off the institutions of divine appointment? Fancy, prejudice, party-spirit, ambition, with many other motives, may severally sway the mind, and lead it to its own favorite conclusions, except some fixed and definitive law decide the question by an authority from which there can be no appeal.

Happy then are the members of our communion who acknowledge the authority of this divine constitution of the Church. A consistent reverence is inspired for all the institutions of divine authority. A "unity of the spirit in the bond of peace," tends powerfully to produce "righteousness of life." But where every man assumes to himself the right of possessing his own ephod and teraphim, there must be confusion, and envy, and bitter strife. "Obey them that rule over you, and submit yourselves," says the apostle, "and esteem them very highly in love for their work's sake."

The advantages of an enlightened, free, and ready subordination, is well appreciated by the members of our Church, and long may it so continue! With such a spirit, holding the truth in a pure conscience, they must grow up unto GOD in all things—the doctrines and ordinances of the Gospel, of which the Church is the authorized keeper, become dear to their hearts, as they receive them with the clear assurance of their being unmixed with human inventions. Justification by a living faith in the LORD JESUS CHRIST; repentance, or as the original declares it "a change of mind;" sanctification by the Holy Spirit; these are leading doctrines of the Gospel which engage the most powerful interest of their hearts. Love supreme to GOD, and flowing from it fervent and unfeigned love of the brethren, are the two commandments, which perfect the Christian character. Such are the principles of Churchmen—May their practice set forth these divine principles! May they so "make their light to shine before men, that they seeing their good works, may glorify our Father who is in heaven."

WHITGIFT.

* Ecc. Pol. B. v. §. 78.
† Ecc. Pol B. 5. §. 77.
‡ Hooker s Ecc. Pol. B. vii. §. 4.

[For the Churchman.]

REVIVALS.

IT is often asked why there are no *revivals* in the *Episcopal* church—and why *Episcopalians* do not encourage *revivals*. And if by revivals were meant true and lasting conversions from sin, sincere and godly repentance, genuine faith in the LORD JESUS, and a cultivation of all heavenly and holy affections through the influences and operations of the divine Spirit, the answer might be returned, that they occur as often at least in the Episcopal Church as among any other denomination of Christians; that under the blessing of its great Head they are the cause of its stability, increase, and prosperity, and that to none can *such* revivals be more dear, and by none more heartily and zealously encouraged than by Episcopalians. To diffuse a knowledge of the Gospel of life among dying sinners, to produce in them a radical change of heart, and to bring them to the exercise, practice, and enjoyment of evangelical religion, is the great business of the Church. Her labors, her prayers, and her tears are consecrated to this object alone. By that sober and rational, yet entire and ardent devotion of the whole soul, body, and spirit, which is inculcated from every page of the sacred writings, would she bring all men to the salvation of GOD. But there are some kinds of religious excitement created by mechanical operation, existing through animal effervescence, and leading to much irregularity, which we are happy to know are not very frequent in the Episcopal Church, and are not encouraged by Episcopalians in general, because they are not persuaded of their being in any good degree conducive to true charity or real godliness. They cannot see in them those fruits of faith and piety which ripen unto eternal life. At the same time, an increased seriousness and an increased attention to the momentous concerns of the soul, pursuing the "noiseless tenor of its way" to the fountain of divine mercy, and orderly and discreetly looking, in humble dependence on divine grace, to the revealed word, as the great rule to direct, is what every member of the Episcopal Church is rejoiced to witness, and what by the blessing of ALMIGHTY GOD he often does witness. Neither would he deny that, in those extreme excitements productive of so much counterfeit piety, instances of true conversion and turning away from sin unto CHRIST may result. Here, discarding the evil, he would not reject the good. Still, where the evil is greater than the good, and much more than counterbalances it, he cannot and ought not to consider the causes of such a result as justifiable, or in any shape to be encouraged. And this we know to be the character of what are sometimes called revivals.

The bonds of Christian charity are all rent asunder, the meekness and humility of the Gospel contemned, the regular ministers of CHRIST after a season shunned and despised, and self-conceit, spiritual pride, and self-righteousness permitted an unlimited and unyielding ascendancy. Where such are the effects, who, Episcopalian or not, that loves his REDEEMER, who that is inspired with any rational zeal for the success of *his* religion and the honor of *his* name, does not deprecate the cause of them?

The just light in which revivals are viewed by the Episcopal Church in general, and the encouragement they receive from it according to the evangelical characteristics which they assume, may be learned from the following extract from a pastoral letter of the house of Bishops issued in 1814. Having adverted to the favorable bearing of the political institutions of our country upon the prosperity of the Church, the Bishops add:—

"This leads us to remark another article of encouragement, tending more immediately to the same blessed end. We mean an increased attendance on the duties of public worship, and an increasing desire to provide the means of sustaining and continuing it, over a considerable proportion of the territory of these States. While we ascribe this, partly, to the detection of the insidious pretensions of infidelity, we cannot but have our eyes open to the fact that, from what

ever secondary cause it may happen, *there are seasons of religious sensibility*, wherein it is more easy than under ordinary circumstances, to call the attention of the people to the things which belong to their everlasting peace. It is for the purpose of improving an opportunity of this description, that the remark is made: and accordingly we invite all serious persons of our communion, and especially the ministers of the Gospel, to avail themselves of existing circumstances, for the sowing of the seed of Gospel doctrine; under the hope, that through the influence of the HOLY SPIRIT of GOD, it will bear fruit, thirty, sixty, and an hundred fold. A considerable addition to the number of our houses of public worship, a growing measure of attendance in them, an extending demand for the Holy Bible, and for books on subjects of Christian doctrine, tending immediately to practice, and, we hope there may be added greater liberality for the supply of the wants of those who seclude themselves from all lucrative employment, that they may devote themselves to the ministry; are among the favorable appearances, on the ground of which we indulge ourselves in the prospects here intimated. We are aware, how easily there may take place *counterfeit revivals of religion*, and how often it has happened in different times and places. There are now alluded to, what has been the effect of *violent agitations of the passions*, suddenly excited and soon subsiding. We neither aim nor rejoice at *such revivals;* perceiving nothing like them either in the word of GOD, or in the history of the primitive Church; nor any thing favoring them in the institutions of our own. Accordingly, when we refer to a *growing attention to religion*, we mean of that cast which is agreeable to truth and soberness, and congenial with the known devotions of our Church. While we thus define the religious profession which we are desirous of perpetuating, we do not set up any institutions as conceiving them to be acceptable to GOD, any further than as the *outward form* may be expressive of the *inward power*. But we do not aim at *revivals of religion, in a departure* from the principles of Christian worship, which we believe to have descended to us from JESUS CHRIST and his apostles, through the channel of the primitive Church and of the Church of England. On this ground, when we rejoice at what we conceive to be observable within our communion, of an *increased interest* in religious inquiries and *attention* to religious duties; we mean to be understood as speaking of these within the bounds which have been defined." W. A.

DEFENCE OF THE FAMILY LIBRARY.

To the Editor of the Churchman,

Sir,—You have given place and approbation in your paper to an article which originally appeared in the columns of "The Family Visiter," censuring in severe and unmeasured language not only the moral and literary character of "The Family Library," published by us, but also our motives in undertaking its publication. In your editorial comment upon the review, or rather condemnation, you pronounce it "able, spirited, and severe, but not unjust;" and its reverend author "entitled to the hearty thanks of the public for so luminous and irresistible an exposure of this portentous farrago of family literature." By editorial usage, no less than by the rules of right and courtesy, we consider ourselves entitled to a place in the columns of your paper, for that defence which we feel ourselves compelled, by the harshness and injustice of this attack upon our character as well as our interests, to make; and as we cannot suspect you of any unwillingness to do what candor and justice both require, we confidently expect for it from you, the same publicity in the same circle and through the same medium that were given by you to the article which has called it forth.

We shall not follow the example of the reverend writer, by making any insinuations or even conjectures as to his motives; we are willing to believe that he may have been actuated only by the best and purest. But we do believe, and hope to show conclusively, that he has suffered his judgment to be overborne by a mistaken zeal; that he has adopted an unfavorable opinion of the Family Library without sufficient consideration, or at least without sufficient cause, and that having done so, he has permitted his wrong estimate of its merits to hurry him far beyond the limits of true criticism, of moderation, and of candor.

We will consider the reverend critic's positions in their order, reviewing separately the objections he advances to each of the works of which the Family Library is composed. He commences with the first of the series, "Milman's History of the Jews." The substance of his charge against this work is, that it is a "heterogeneous compound of German skepticism and poetic description—despicable as an attempt to lower the history of GOD's dealings to the level of a record of human foibles and follies; and execrable as an attempt to obtrude its desecration of sacred history upon the young and uninformed"—and finally "an outrage upon religion and propriety."

Would not any man suppose from these intemperate expressions, that there was something horrible in the work to which they refer? Some dire attack upon the origin and elements of revealed religion? or some appalling congregation of impious falsehoods, devised for the destruction of the Christian faith? And what is the fact? Milman's History of the Jews contains not a sentiment or a sentence which by any ingenuity can be construed or conjured into infidelity; not a fact or an assertion that is not taken from, or in strict accordance with the Bible; not an inference in contradiction to its tenets. It is simply the history of the Jewish nation considered merely as a *nation*, and without reference to the miraculous events by which their annals are distinguished. It is a temporal history only. Nothing is added—nothing new is told us. The author's aim has been simply to present in a connected form, and in chronological order, those purely historical incidents, which, in the Bible, are described without much method or arrangement, together with such particulars in the history of surrounding and contemporary nations as are necessary for the attainment of a clear, methodical, and complete understanding of the narrative. And what enormity is there in this? Has the Almighty had "dealings" with no other people than the Jews? May not the ordinary and natural occurrences of their national existence be investigated with profit as well as those of other races? Is not the story of their origin, their rise, and their decline, as instructive for merely temporal uses, as those of Greece, or Rome, or Egypt? If Mr. Milman's History be nothing more than "a record of human foibles and follies," what more is any other history? and if *it* is, therefore, to be banished from the library of the student, what is there in the histories of England, of Rome, of Egypt, and of Greece to save them from a similar fate?

We are at a loss to imagine upon what grounds the reverend critic pronounces this work "a desecration of sacred history." We do not even understand in what sense he uses the phrase, in applying it to Mr. Milman's production. We can only presume that the "desecration" with which it is charged, consists in the simple fact of its being such a history as we have stated it to be; a history, namely, of historical and temporal events only, without any reference to the miraculous and supernatural origin of those events. If this be the writer's meaning, we would ask in what respect the history of the Jews is more obnoxious to the reproach than that of many other nations? Miracles are recorded in the Bible which affected other people besides the Jews. The Egyptians, the Assyrians, and the Persians, were the subjects of many prodigies narrated in the Scriptures. In what then lies the distinction which permits the histories of those empires to be read and written, yet forbids that of Judea to be sought for elsewhere than in the pages of the Sacred Volume? Does the reverend critic mean to assert that Milman's History is tainted with any contradiction or disparagement of the Bible? Any thing which renders it either useless or improper to be read as an adjunct of the Scriptures? If *this* be his meaning, we at once deny the charge, and challenge him to support it, not by assertion, but by argument and quotation.

The reverend writer's attack upon the work itself is cautiously vague and general. Its reputation he has assailed less guardedly, but with no more of truth. He says, that "from every quarter it was assailed with deserved reprobation"—that "the public voice was against the work," and that the only praises it received were from "hireling fabricators of puffs—careless lounging critics, and secret or avowed enemies to Christianity." We allege on the contrary that, with very few exceptions, the press, both in England and America, has been unanimous and cordial in its commendation; that the "public voice" has been and is, in both countries, decidedly in its favor; and that for every censure the reverend critic can produce in print, we can and will produce five strong recommendations from the columns of the best, the most respectable, and influential of the English and American journals. Of the English, we will at present refer him only to Blackwood's Magazine—the most ultra high church periodical in Great Britain; to the London Literary Gazette; the Atheneum, and the Quarterly. Of American, to nearly all the daily, semi-weekly, and weekly publications of this city; to a vast majority of the newspapers throughout the Union; to the American Quarterly, and to an elaborate article in the North American Review. Christian charity might, we should think, have suggested to the reverend critic, the propriety of withholding such ungracious epithets as "hireling fabricators," "careless lounging critics," and "foes to Christianity," when speaking of the editors of these publications, many of them the most prominent of the two countries in talent and in character.

We come next to the remarks upon Lockhart's Napoleon and Southey's Nelson. To the first, the objection is, that it is "but a feeble version of a thrice-told tale, with no effort at any thing but easy narration." To the latter that it is "a lively, graceful narrative of a spirit-stirring theme, but inculcating nothing save bravery and patriotism." Were these charges even true, would they justify the sweeping denunciation that precedes them by only thirteen lines? "Its successors," (the successors of Milman's History) "are the worst-executed set of catch-penny productions that this age of catch-penny contrivances has exhibited." Has this age then produced nothing so bad as "a feeble version of a thrice-told tale," or "a lively, graceful narrative of a spirit-stirring theme?" The reverend critic has been fortunate in his reading if he has met with nothing worse than this. But we deny the truth of his criticism upon Lockhart. That a life of Napoleon to which many grave objections may not be taken is yet to be written, we admit. But that a better than Sir Walter Scott's *has* yet been written, we deny: and we appeal to the united criticism of England and America for the justice of our opinion. Lockhart's work is avowedly an abridgment of Sir Walter's; and we shall be grateful to our censor, if he will point out to us another, better adapted in point of accuracy, comprehensiveness, clearness, and condensation, for a work having such objects as the Family Library. We deny that the version is "feeble"; and if the tale have been "thrice-told" to the reverend critic, he should remember that it is written and published for the use of a race of minds to which, familiar as it is to him, the tale will be a novelty.

Williams' Life of Alexander the Great, falls next under the lash. We cannot believe that the reverend gentleman has read this work. He denounces it, as in its nature, calculated to injure the character of our youth; and ironically calls it "a well-chosen model—a proper vesicatory to stimulate withal the tame and craven spirit of Americans." Yet on the other hand, it is "a tedious long-drawn tale of events, which every school-boy has at his fingers' ends." If it be so familiar to the rising generation, surely no great harm can result from its publication. If so tedious, its evil influence cannot be very widely extended.

And after all, if the moral nature of the work be such as the reverend critic has described it, why is *it* singled out for execration, when it does but partake of the character of all classic, we may even say of *all* history? Wherein is it worse than Cesar's Commentaries—than the Cyropædia? than even that very Plutarch's Life of Alexander, which the reverend writer says, "is worth a score of it"? Blackwood's Magazine says of it, "The author" (himself, by the way, a clergyman,) "has displayed felicitously in this volume, both the natural and acquired endowments of his mind—he has filled a blank in the historical library, and furnished the school-master not less than the school-boy, with a capital manual." Other reviews of not less reputation, have pronounced the style "clear, forcible, and spirited;" and even gone so far as to recommend the volume as a school-book.

The History of Insects, even our severe and reverend critic can afford to praise; and "Gleig's History of the Bible," "Bush's Life of Mohammed," and "The Polar Seas and Regions," he admits that he has not read. Of "Discovery in Africa," one of the best of the series, he makes no mention.

Upon Galt's Life of Byron he is even more than ever severe. The moral influence of this (and every other) Life of Lord Byron has been so often and so thoroughly discussed, and opinions upon the subject are so strongly divided, and so pertinaciously maintained, that it would be useless for us to undertake its defence. Enough has been already written in its vindication, and we could not hope to change the sentiments of any by whom it is condemned. That its literary demerits are not great enough to justify the harsh language of the reverend critic, we think is sufficiently demonstrated by its extensive sale, and the general approbation it has received from the public press.

Sir Walter Scott's Demonology fares no better than its companions; but the arguments by which it is assailed, are not a little singular. The critic says, "that the subject is absurd and incongruous"—and that there is no utility in such a work, because "ghost and witch stories are fast growing out of repute, even among nurse-maids and old women." Is it nothing then to know of what the human mind is capable? nothing to learn how great the absurdities, and even atrocities man *can* commit through ignorance? Is there no warning in the follies of the past ages? No profit in studying the opinions of a mind like Scott's, upon a theme so startling and mysterious as this? No satisfaction in knowing the explanation that such a man suggests, to account for incidents which have for so many years baffled all reasoning, and all ingenuity?

Croly's Life of George IV. comes next, and upon this the reverend critic pours out the full vials of his wrath. As a literary production he admits it to be "superior to any of its predecessors," and to be "written in a vein of genuine eloquence, and with all the fire of genius." But on the other hand, it is a "rambling disquisition on men and principles, with all the eccentricities of genius, and all the prejudices of an Englishman and a tory." "The author conceals the vices of his unprincipled subject, not to screen him from just censure, but because their very deformity unfits them for the public gaze," and "the consequence is that the princely virtues, and gentlemanly accomplishments of George, win the reader's esteem, while the libertine and debauchee in youth, the vindictive persecutor of an injured wife, and selfish pursuer of sensual pleasures in old age, is screened from detestation by the veil of oblivion." And after all the censure which the reverend author has lavished upon the life of George IV., these are the only particular faults, that his most careful investigation can discover! By his own showing, the book has but two defects; it has the prejudices of an Englishman, and it conceals (not palliates) the vices of the monarch; there is no justification, no excusing of splendid profligacy, to poison and mislead the youthful mind; no glowing description of royal excesses to excite and deprave the youthful imagination: the good points only of the king's character are brought forward in strong relief, and to them is ascribed the praise which they deserve. Is this the way to corrupt? Is it by bestowing applause where applause is due, that vice is taught? But such is not the fact; the faults of George the IV. *are* mentioned, and not without severe animadversion; just allowance is indeed made for the temptations to which he was exposed, but their influence is not allowed to screen the vices to which they led. And is there no advantage, no profit in the reading of Croly's vivid descriptions of those great events which agitated Europe during the regency and reign of the Fourth George? of his striking and powerful expositions of their causes and results? nothing to be learned from even the violence of those prejudices which he entertains, in common with so many of his countrymen? For our own part, we have (it may be in our ignorance) read this work with deep and serious interest, looking upon it as the voice of a numerous and influential portion of the people of Great Britain; as a brief, yet animated narrative of wonderful events; the production of a great, though in some things, erring mind; and as giving a clear and forcible description of the minds, and characters, and actions, of many of the most prominent of England's mightiest men. And what is there to overbalance these great merits? The vices of a monarch are merely glanced at, not portrayed in all the minutiæ of their deformity; and the political views of the writer are not in accordance with those of his reverend critic. This is the substance of his charges; and for this the work is at once condemned, as one of "the worst-executed, catch-penny productions, that this age of catch-penny contrivances has exhibited"!

Let us now review for a moment, the foundation upon which this sweeping denunciation is erected.—Out of the twelve works yet published, the reverend critic acknowledges that there are three which he has not read. A fourth he praises; the fifth he does not mention; with the sixth he can find no fault, but that it is a "thrice-told tale;" his only objection to the seventh is, that "it inculcates nothing save bravery and patriotism;" and of four of the remaining five, we trust that we have shown his censure to be as unjust as it is harsh and violent. There remains then, but one solitary volume upon which he can rest for even a shadow of justification; and of that volume itself, the opinions of many wise, and moral, and learned men, are diametrically opposed to his. Have we not then, a right to charge *him* with prejudice? to demand from him reparation for injustice and injury received by us at his hands?

In conclusion, we can conscientiously and proudly say, that in the conduct of our press, we have never intentionally or knowingly, done a single act to the prejudice of morality or religion; in our Family Library in particular, we have been actuated by a sincere desire to do good, while uprightly advancing our own interests, and, as we believe, the interests of the public. To this end, we have been careful to obtain the opinions of competent men, upon such works as we proposed publishing; and we have the satisfaction to know that their judgment has been, in every instance, confirmed by that of the press, and the approbation and patronage of the public.

We are, Sir, &c.,

April 6, 1831. THE PUBLISHERS.

THE CHURCHMAN.

SATURDAY, APRIL 9, 1831.

☞ THE Right Reverend Bishop Onderdonk proposes making a partial visitation of his diocese, in the month of April, as follows:

Sunday 10, Islip; 11, Setauket; Wednesday 13, Huntington; Friday 15, Cow Neck; 16, Little Neck; Sunday 17, Flushing, A. M., Newtown, P.M.; 18, Hallett's Cove; 20, Eastchester; 21, New Rochelle; 22, Mamaroneck; 23 Rye; Sunday 24, White Plains; 25, Philipsburgh; 26, Tuckahoe.

THE MEETING AT CHRIST CHURCH.

WE present our readers, below, with the official report of the proceedings of the meeting on the Green Bay Mission, held at Christ Church, on Tuesday evening last. We hail this meeting as an event of no ordinary promise and importance. We hail it as the commencement of a united spirit among Churchmen in behalf of Missions. With the highest ecclesiastical authority of the diocese to take the lead in this important matter, and with the clergy firmly and zealously united in supporting the efforts of their Bishop, may we not anticipate the most favorable results? May we not affirm, without fear of contradiction, that New-York *will* redeem the noble pledge she has just given, to sustain, at all hazards, this invaluable mission?

The history of the mission, which was given at the opening of the meeting, by the Rev. Mr. Hawkes, presented a detail of very encouraging and interesting facts. This gentleman was formerly one of the Secretaries of the Domestic and Foreign Missionary Society; he spoke with a full and intimate knowledge of all the merits of the question, and his just tribute to the character of Mr. Cadle, was animated and powerful in a high degree.

The first resolution was introduced by Mr. Ketchum, with a few touching allusions to the wrongs of the Indian at the hands of the white man; and seconded by the Rev. Dr. Milnor, in a luminous view of the various and powerful motives which might be brought, with all justice, to bear upon the community, in soliciting aid for the object before the meeting.

The Rev. Dr. Wainwright introduced the second resolution, with a few brief and pertinent observations upon the fact, that, in the Green Bay Mission we all stand upon common ground, and that both departments of our general Society, the Domestic as well as the Foreign, are united in this mission. The Rev. Mr. Ives seconded the resolution, and presented in a strong point of view, the interesting circumstance, that the officers and soldiers of the army-station at Green Bay, take a deep interest in the success of Mr. Cadle, and pointed out the value of his infant establishment, when considered as the *nucleus* of religious instruction for all the vast region beyond the lakes.

The third resolution was brought forward by Mr. Floyd Smith, and was ushered in by a few sound, business remarks, upon the most efficient method of effecting the object before the meeting. It was seconded by the Rev. Mr. Eastburn, who appealed with persuasive earnestness to the Christian motives and feelings of his audience, in behalf of the Indian mission. He alluded to a society existing in the Church of the Ascension, auxiliary to the Domestic and Foreign Missionary Society, whose aid might be expected in support of the establishment at Green Bay.

The last resolution was introduced by Mr. Floyd Smith, and seconded by the Rev. Mr. Ives; and we are very highly gratified to learn that a very handsome amount was subscribed forthwith.

It was truly cheering to witness the animating zeal and fervor, and the cordial harmony which prevailed throughout, at the meeting of Tuesday night. We cannot believe that the impressions then made, will be soon forgotten.

MEETING OF EPISCOPALIANS ON THE GREEN BAY MISSION.

ON the evening of Easter-Tuesday, pursuant to a call made by the Right Reverend the Bishop of the diocese, a meeting of Episcopalians was held at Christ Church, the object of which, as stated by the Rt. Rev. Chairman, was to take measures for affording permanent aid to the mission of the Church at Green Bay.

The object having been stated, the Rev. George Upfold was desired to act as Secretary, and a brief history of the mission having been presented by one of the former Secretaries of the Society, the following resolutions were presented successively, and unanimously adopted:

Whereas it appears that a highly interesting and important mission has been established, and for some years prosecuted under the auspices of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church; and whereas, it further appears, that the said mission is greatly in need of increased patronage, and that a particular appeal in its behalf has been made by the Executive Committee of said Society: therefore,

Resolved, As the sense of this meeting, that it is the duty of members of the Protestant Episcopal Church, to aid the Domestic and Foreign Missionary Society in the care of its missions at Green Bay.

Resolved, As the sense of this meeting, in accordance with the expressed wishes and views of our late and present Diocesan, that it is proper for the Diocese of New-York to take the Green Bay mission under its especial and permanent patronage, by supplying the Domestic and Foreign Missionary Society with the necessary funds to carry it on; and that we therefore cordially and respectfully invite our brethren throughout the diocese to co-operate with us in measures to that effect; and inasmuch as it is understood that there is a reasonable prospect of the necessity of enlarging the mission buildings, for the accommodation of an increased number of Indian children: therefore, *resolved further*, that the Executive Committee be respectfully informed of the hope and trust of this meeting, that, encouraged by the promise of aid which the meeting hereby gives, it will deem itself justified in proceeding to the erection of such buildings as the Committee may deem necessary.

Resolved, That the Rector and Minister or Ministers of each parish, together with such lay members of the same, as he or they may appoint, be a Committee for soliciting of the members of that parish annual subscriptions, as members of the Domestic and Foreign Missionary Society, contributions as life members or patrons, or other donations to the funds of the same; said subscriptions and donations to be directed to be applied to the Green Bay Mission.

Resolved, That subscriptions of members, life members, and patrons, and other donations to the Domestic and Foreign Missionary Society, to be applied to the Green Bay Mission, be received from those gentlemen present who may be disposed to give them, immediately after the adjournment of this meeting.

The meeting having been closed with singing and prayer, was dismissed with the blessing of the Bishop.

B. T. ONDERDONK, *Chairman*.
GEO. UPFOLD, *Secretary*.

☞ Mr. James Swords, 127 Broadway, is appointed to receive, and transmit to the Treasurer of the Domestic and Foreign Missionary Society, such funds as may be collected in this diocese, in aid of the Green Bay Mission.

THE ANNIVERSARY OF THE NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

THIS celebration, fraught with the deepest interest to the friends of the Church and of children, its most interesting members, took place on Wednesday last, in St. John's Chapel, in this city. The whole of this spacious temple was literally filled with children from Sunday Schools connected with our Church in this city; all adults except a limited number, who were mixed with the children throughout the Chapel, being necessarily excluded to make way for the young. We observed present, the Bishop, and thirteen of the parochial Clergy of the city and its vicinity; and among them in the Chancel, the venerable Mr. Mortimer, of the Church of the United Brethren.

The Service was read by the Rev. Mr. Ives; the Lessons by the Rev. Mr. Hinton; a Sermon to the children was delivered by the Rev. John A. Clark, from John xx. 21. "But these are written that ye might believe that JESUS is the CHRIST, the Son of GOD; and that believing, ye might have life through his name."

The Rev. preacher first explained the words of the text—the offices and character of our blessed LORD—the proofs of his mission afforded by miracles, performed and recorded to induce belief in him. He then spoke of the *nature* of *belief;* and illustrated the *submissiveness* and *cheerful confidence of faith*, by an incident of a blind boy once met by him, during a severe storm, separated from his home by a swollen stream; and in the midst of his distress, discovered, accosted, and guided safely home by an anxious and affectionate brother; to whose care he unhesitatingly and with a perfect and cheerful confidence, committed himself. The teachers who were present, have no doubt treasured this incident for the use of their charges, and will not fail to imprint it as a good illustration upon their minds. They will also bear upon their minds the plain and forcible representation given by the preacher, of the motive to perseverance in their duties—to be found in the bright prospect of meeting in heaven the happy souls of children trained for that happiness in the Sunday School—monuments of fidelity, on their part, in those Sunday School rooms, which will then have perished—and of that love which on earth encouraged them in labors, rewarded so very far beyond their poor desert. The preacher insisted strongly upon the fact, that if but one soul were brought to the high enjoyments of heaven, by the united labors of the teachers of each Sunday School, the reward to them would be great, beyond all proportion.

In conclusion, he alluded to the absence of him, our departed diocesan and father—whose animated countenance, and exhibition of lively interest in the exercises of our last anniversary, are yet fresh in the minds of us all. As a most fit legacy from him who blessed them at their last meeting, and for the last time, an Address to a Sunday School, found among his papers—and with a very brief sketch of his childhood, confirmation, ordination, labors, and end, just published by our General Sunday School Union, was distributed to each scholar present.

It was moving to look upon the animated countenances, and to listen to the thrilling voices of the throng, as they *all* sang the 146th Hymn; *drowning* the noble tones of that noble instrument, which by congregations of more knowledge, more age, and more intelligence, is so often left to perform its *solo* in the services of the sanctuary; but which on this occasion—as all present must have felt——occupied its proper place in merely filling the harmony which *sentient beings* raised.

The number of children present, was variously estimated at from 2,500 to 3000, besides the teachers, and mixed congregation.

RELIGIOUS PUBLICATIONS.

DR. BEASLY, late Provost of the University of Pennsylvania, has published a work, entitled *A Vindication of the fundamental Principles of Truth and Order in the Church of* CHRIST, *from the allegations of the Rev. William E. Channing, D. D.* It is our design, in a future number, to offer some notices of this work to the public.

The Protestant Episcopal Press has lately issued two volumes, containing Bowden's Letters, and Cook's Essay upon Episcopacy. We should be obliged to any one of our correspondents, who would furnish us compendious reviews of these works.

Dr. Henshaw, of Baltimore, proposes to publish a work of a practical religious character, to be called *The Communicant's Guide*.

A NEW WORK upon the all-attractive theme of Heber, has been, this moment, placed in our hands. It is entitled, "*Last Days of Bishop Heber,*" by *Thomas Robinson, A. M., Archdeacon of Madras, and late Domestic Chaplain to his Lordship.*" It is published by Messrs. T. & J. Swords of this city.

☞ EXCHANGE PAPERS.—Such periodicals as have a desire to exchange with us will please forward their numbers as soon as possible.—Papers for exchange, should be directed to the "Churchman," as there may be other publications at the Protestant Episcopal Press, with which they exchange.

BISHOP CHASE—KENYON COLLEGE—GEORGE MONTGOMERY WEST.—A pamphlet has been recently sent on from Ohio to this city, entitled "*Defence of Kenyon College.*" In this we find an exposition of the whole mystery, drawn out at full length. In our next number, we shall endeavor to furnish our readers with some of the most prominent parts of this publication. For the present, it will be sufficient to state, that the pamphlet contains some references to a distinguished clergyman of this city, which call for the explanation hereby offered to the public, in the following letter.

TO THE RIGHT REV. PHILANDER CHASE, D. D., BISHOP OF OHIO.

Right Rev. and Dear Sir,

I HAVE just received a pamphlet, containing the defence of Kenyon College, and of yourself, against "the slanderous rumors originating with the Rev. G. M. West." Having had no intercourse with this individual, except what is implied in a passing civility, I must confess that I was both astonished and deeply mortified, to find my name introduced at all into the present controversy. I must add, too, that having ever felt a lively interest in the prosperity of your seminary, and esteeming myself honored in your friendship, and in a portion of your confidence, both before and since your elevation to the episcopate, I was grieved that this should have been done without the slightest previous intimation on your part. Had you written to me a single line after the receipt of your letter from the Bishop of Nova Scotia, desiring an explanation of the reason why I did not communicate to you the one I had previously received from him, I think I could fully have satisfied your mind upon the subject, and should myself have been spared the pain of making the present communication public. As it is, you have left me no alternative; it is now important that I should publish the letter I received from his Lordship, together with my reasons for not immediately communicating the substance of it to you.

On the third page of your pamphlet, you say, "it is necessary before we listen to a witness, and feel the weight of his testimony on our minds, that we be acquainted with his character. Would that *we* had known Mr. West's, before we admitted him to orders. Would that the Bishop of Nova Scotia had, at an earlier date, done me the favor of making me acquainted with his character, at St. John's. Would that the Rev. Dr. Wainwright had thought proper to communicate the information mentioned in the following letter, recently received from Bishop Inglis."

The impression which would at once be received from this paragraph by those unacquainted with the circumstances, (and which in fact was received from it here,) would be that the Bishop of Nova Scotia was in some degree remiss, in not communicating circumstances known to him, affecting the moral character of Mr. West; and that Dr. Wainwright had improperly, or at least injudiciously, kept back some important communication to the same purpose, and that more prompt information would have saved the Bishop of Ohio the painful reflection of having admitted an unworthy person to Holy Orders. Should it not be distinctly known, then, that Mr. West was admitted to orders within a very few weeks after his arrival in the Diocese of Ohio; and that the first intimation which the Bishop of Nova Scotia had of his being in this quarter of the world, was the annunciation of his having been ordained, and that his Lordship's letter to me being more than one year subsequent, could have had no bearing upon that event?

But you may say, Right Rev. Sir, that even after Mr. West's ordination, if I received any documentary evidence affecting his moral character, and tending to prove him to be unworthy to bear the sacred office, it was my duty as a friend and a clergyman, to communicate it without delay to his Diocesan. The fact however is, that the whole design of the letter I received from the Bishop of Nova Scotia, as you will yourself see, upon perusing it, was to request you to interpose in relation to certain pecuniary transactions which took place between Mr. West and a person by the name of Bowles, living in Quebec, and long before you had any acquaintance with the former.

Had the Bishop of Nova Scotia been fully satisfied in his own mind, that the information he had obtained was calculated to impeach the moral character of Mr. West, would he not as a Christian minister and a brother Bishop, have felt it to be his duty, at once to communicate with you himself? Could he in such a case experience any hesitancy in addressing you by letter, even though a perfect stranger to him? But as the subject of West's conduct was to be opened to you, "*in the hope that you would interest yourself for the payment of the money stated to be due to Bowles,*" it was natural that he should not feel "*sufficiently acquainted with you to commence a correspondence for such a purpose.*" And precisely because it was for "*such a purpose,*" I felt no inclination to have any thing to do with the business. Observe, too, it contained altogether an exparte statement, and was not accompanied with a single document of any description. As I knew nothing at all either of Mr. West or Mr. Bowles, I did not feel called upon to interfere in their pecuniary disputes, nor did I think it would be kind or courteous to involve you in them. I knew that you had already perplexities enough in which you were involved by your generous and disinterested exertions for Kenyon College, and I felt no disposition to harass your mind with others, in which I did not suppose that you could have any possible interest. And moreover, as you had admitted Mr. West to orders, I thought it would not be generous, either as regards yourself or him, to be the instrument of exciting suspicions in your mind against him, upon grounds which were at that time by no means clear and satisfactory. I had heard only Mr. Bowles' statement, and that through the medium of a letter from a third person. I knew not but that Mr. West would be able to explain every point in a satisfactory manner, or at least that the result of an examination might prove that he had been careless, but not dishonest in his dealings with Mr. Bowles. But even on the supposition that his past conduct had in certain instances been more than imprudent, decidedly culpable, would it not be in the spirit of that charity which "hopeth all things" to give him, upon his coming to a new country, and forming new religious and other associations, a fair opportunity to recover himself; and could this be done by engaging you

to revive former difficulties and take a part in them, especially as you had so lately approved his credentials and admitted him to holy orders? I thought not, and therefore was silent in regard to the letter which follows.

As the Bishop of Nova Scotia alludes to this letter in the *one* addressed to you, there seems to be an intimation that it is of more importance than it will be found to be. His lordship did not perhaps distinctly remember how little he had said, and probably was less cautious in his mode of referring to his previous communication to me, than he would have been had be supposed that his letter was to be made so public.

And now, Right Rev. and Dear Sir, when you have read this explanation, together with the letter of Bishop Inglis addressed to me, which is appended for this purpose, I think you will allow that I was guided only by kind and considerate feelings towards yourself; that I am chargeable with no negligence in this matter, and that on your part it was unnecessary, and, considering that you gave me no opportunity for explanation, perhaps unkind, to have brought my name forward as you have done. I shall look therefore to your sense of justice, and to the sentiments of our friendship, to lead you to adopt measures to remove the unfavorable impressions in regard to me, which the expression in your pamphlet was calculated to produce.

I am, Right Rev. and Dear Sir,
With sincere regard,
Your friend and servant,
JONA. M. WAINWRIGHT.

New-York, April 3, 1831.

City Hotel, October 17, 1828.

My Dear Sir,

When I was at Quebec, a person of the name of Bowles, in an humble station, but upon inquiry, represented as an honest and respectable man in his walk, put into my hands a statement relative to some conduct of the Rev. Montgomery West.

His object in so doing was to induce me to communicate the matter to Bishop Chase, in the hope that he would interest himself for the payment of the money, stated to be due to Bowles.

I am not sufficiently acquainted with Bishop Chase to commence a correspondence for such a purpose; but if you think it proper, you will oblige me, and perhaps render a service to an honest man, by making the matter known to the bishop when you write to him.

Mr. Bowles's statement is, that soon after Mr. West's arrival in Quebec, Mr. Bowles and several others, hired a Theatre for a Meeting-house and dwelling for Mr. West, who was the lessee by the instrument, with these others for his bondsmen; the rent, £130 a year, or 520 dollars, and £290 were expended in finishing and fitting the buildings. In three months after they were finished, Mr. West went to New-Brunswick, but not without the permission of his congregation for a *temporary* absence, to introduce primitive Methodism, at St. Johns, in that Province. He never returned to Quebec. Mr. Bowles further states that Mr. West took with him £60, that he had received on account of the buildings, and £60 which he borrowed from a person of the name of Estaff, leaving his securities to pay £130 a year, for two years and a half. He also states that independently of the £140 which was borrowed to finish the chapel, Mr. West owes him (Bowles,) £90 7; the want of which he represents as a very serious embarrassment to him.

I should have had more difficulty in receiving this statement, if I had not been informed in New-Brunswick, that in consequence of Mr. West's obtaining a conveyance to himself of the ground on which the Meeting-house was built, contrary to the intention of the real proprietors, they had commenced a suit in Chancery to obtain possession of their property. When Mr. West offered himself to the Society for the propagation of the Gospel, as a candidate for ordination and a mission, Mr. Hamilton, their Secretary, informed me that he proposed to convey the same building to the Society, but they declined receiving it, until they made some inquiry, which satisfied them that Mr. West had no right to make such conveyance; and indeed they were afraid that his gift might be regarded by some as a price for his ordination and employment.

How far it may be proper to communicate all these facts to bishop Chase, I leave entirely to your discretion.

And am, my dear sir,
With much esteem,
Your affectionate Brother,
JOHN NOVA SCOTIA.

Rev. Dr. Wainwright.

Family Library.—We present our readers today with an explanation and defence of the character of the Family Library, which has been prepared and placed in our hands by the Publishers. The cause of truth cannot suffer from a free and fair discussion.

By Divine permission, a *Missionary Sermon* will be preached in the *Moravian* Church, (Fulton, near William street,) on Sunday next, April 10th, at half-past seven o'clock in the evening, and the half-yearly *collection* taken up, in behalf of the *United Brethren's Missions among the Heathen.*

[Communicated for the Churchman.]

Mr. Editor,

With much pleasure the Treasurer of the General Protestant Episcopal Sunday School Union, furnishes the information desired by your correspondent A. B., in relation to the *Stereotype Fund* of that Institution. This most valuable and important Institution, has progressed so far towards the accomplishment of the objects contemplated by its establishment, as to have completed, or nearly completed the *Books of Instruction* required by its system. But there was opening before the Executive Committee an almost immeasurable field of usefulness in the department of *Library Books*, which without *ample funds*, it was impossible for them to occupy. To occupy this field in the cheapest and most efficient manner, it is necessary to *stereotype* every work, intended to be published; and to do this *extensively*, required funds to the amount of *hundreds*, and in due time, to *thousands* of dollars. To afford their fellow Churchmen throughout the United States, an opportunity of aiding in this most important work, at the last meeting of the Board of Managers held in this city on the 29th of July last, (on which occasion our late lamented Diocesan presided, as Senior Vice President) a resolution was unanimously passed, directing the Executive Committee to proceed as rapidly as circumstances would permit, in the *stereotyping* and publishing of a *judicious selection* of Books for the use of Sunday School Libraries; and the creating for this purpose, of a distinct fund, to be denominated the "Stereotype Fund," to which they earnestly solicit the friends of the Union to become contributors.

Permit me, Mr. Editor, in conclusion to say, that the interrogation put by your correspondent, is a practical commentary upon the usefulness of your journal as a medium of *information* to our Episcopal brethren. There can be no doubt of the truth of his remark, "that want of *information* as to the objects and operations of our Church Institutions, is the chief, if not the only cause, of the inadequate patronage which they often receive."

☞ We publish to-day, the conclusion of Bishop Griswold's Address. It contains some very able and correct remarks upon the use of our Liturgy, and closes with several well-grounded observations upon the education and character of the younger clergy.

☞ The third and fourth numbers of our paper, like the first and second, will be widely distributed, for the purpose of placing it fairly before the public. After the fourth number, it will be sent to subscribers only. Persons receiving it in New-York and Brooklyn, who have not already subscribed, will be called upon for their subscription or refusal—and non-subscribers out of New-York, are requested, if disposed to subscribe, to send their names, without delay, agreeably to our *terms*, to the nearest agent of the Press, or to the general agent, the Rev. J. V. Van Ingen.

☞ The conclusion of the valuable article on the Resurrection, from our learned correspondent, shall appear in our next number.

☞ Several interesting communications have been necessarily laid over for another week, to make room for the reports of the meeting at Christ Church, and the Anniversary at St. John's.

☞ It will be observed that the Rev. Henry Anthon, of Trinity Church, New-York, has received and accepted the appointment to preach the annual sermon before the Domestic and Foreign Missionary Society of our Church.

INTEREST IN SUNDAY SCHOOLS.

To the Editor of the Churchman:

The following inquiry is one of great moment, in the estimation of the writer.—Its being made public through the medium of your paper, may elicit a profitable discussion of the subject to which it relates.

"How may a proper degree of interest in Sunday Schools be excited in those who are *competent to discharge the duties of teachers?*"

N. G.

Dean Swift.—We have received a note from a highly esteemed correspondent, complaining of the article in our second number, upon the genius and character of Dean Swift. We are confident that the writer of that article had no intention to *commend* the character of that celebrated man. Swift was a sort of comet in the literary world, and his life and opinions have led to much discussion and controversy among learned men. Very able and excellent persons have differed very widely in their judgment concerning him. Mankind are ever prone to rush into the extreme either of praise or censure; and hence it is to be regarded as the dictate of sound philosophy, no less than of Christian philanthropy, to give the character of a great conqueror like Napoleon, or of a great wit like Swift, a fair and full examination on all sides. *Audi alteram partem*, is the truest and the most charitable rule. It has become fashionable to decry Swift as a monster; and therefore we think the article in question may not be without its use, even if it answer no other end than that of inducing those who object to its positions, to come forward with the strong and solid reasons of their opinions. We are not to be understood as sanctioning the sentiments of the article; and we are persuaded that the writer will be glad to see the truth elicited, even by his own defeat, and will give a cheerful welcome, as we ourselves most certainly shall, to any remarks of our correspondent, in reply.

[For the Churchman.]

Kann nichts dich, Fliehende! verweilen,
O! meines Lebens goldne Zeit?
Vergebens! deine Wellen eilen
Hinab ins meer der Evigkeit!
Schiller.

I love the melancholy
That comes at pensive eve,
When, far from human folly,
Nor hope, nor joy deceive.
I love the lonely feeling
Which comes at set of sun,
When memory backward stealing,
Recalls what life has done.

I love by night to wander
In moonlight's silver scene,
And, in that scene, to ponder
On things that once have been:
For then, while fancy ranges
O'er visions of the past,
I muse upon the changes
Of life that ebbs so fast.

I muse upon the gladness
That lit the eye of youth;
I muse upon the sadness
That comes with later truth.
I mourn the fading brightness
Of fancy's coloring,
And feel no more the lightness
Of spirits in their spring.

I mourn departed pleasure,
Its pure, its virtuous sense;
I mourn the lost, lost treasure
Of early innocence.
I mourn—but yet my sorrow
Is welcome unto me,
While from it I may borrow
An immortality!

Oh! then how dear a blessing
The melancholy hour!
Each passion wild repressing
It robs the world of power:
The world is then forsaken,
Its pomp and vanity;
And thoughts of heaven waken
To prayer and piety.

I love the melancholy
That comes at pensive eve,
When, far from human folly,
Nor hope, nor joy deceive.
I love the lonely feeling
Which comes at set of sun,
When memory, backward stealing,
Recalls what life has done.

X.

DIED.

Died, on Saturday morning, April 2, at her father's residence in the Theological Seminary, in this city, Julia Beach, daughter of the Rev. Samuel H. Turner, D. D., aged three years and five months.

On Tuesday last, Susan Hude, wife of Robert Gracie, and daughter of William Neilson.

LINES

Suggested by the death of Julia, daughter of the Rev. Dr. Turner, who died April 2d, 1831.

Matt. xix. 13—15.

The *Jewish mother* brought her child,
And to the Saviour came,
That for its welfare he might pray,
And bless it in his name.
Though others murmured, yet He said
Forbid them not to come;
For children such as these I came,
And I will lead them home.

These gracious words he gently spake,
And took them in his arms,
He blessed them, and *of such*, he said,
Is heaven, with all its charms.
The *Christian mother* also brings
Her offspring to the Lord,
That he may "bless her child and pray"—
He takes her at her word.

In heaven the Saviour now appears,
Your child is in his arms;
Will you not wipe away your tears?
She's safe from all that harms.
Your Julia's voice *was* tuned to praise,
In sweetness as she sung;
Her *Earthly*, is an *Angel's* form,
Her harp in heaven strung.

O could you see her as she stands,
Amid the heavenly throng;
"Mother," she says, "I'm happy *here;*
Our parting is not long.
"You taught me how to pray each night—
We have no darkness here;
The Saviour is of heaven the light,
And I can never fear.

"I've learnt far more and better hymns,
Than you on earth could teach,
I sing in higher, sweeter strains,
Than Angels ever reach.
"With me ten thousand thousand learn
And sing their Saviour's love,
I dwell with happy children now
With Angels bright above.
"I sing the heavenly song all day;
My Saviour's face I view—
O, Mother, Father, come to me;
I cannot come to you."

A Member of the Seminary.

April 2*d*, 1831.

INTELLIGENCE.

INSTITUTIONS.

On Sunday, February 27, the Rev. Edward W. Peet was instituted by Bishop Moore to the Rectorship of St. John's Church, Richmond—the sermon by the Rev. William F. Lee.

On Tuesday, April 19th, the Right Rev. Bishop Griswold will, by Divine permission, institute the Rev. George W. Doane into the Rectorship of Trinity Church, Boston. It was expected that Bishop Brownell would preach the Institution Sermon, but having seriously injured one of his ankles, on account of which he has already been confined to his house for two weeks, he will not be able to comply with his engagement.—*Episcopal Watchman.*

ORDINATION.

A special ordination was held by Bishop Moore on the first Sunday in February, in Christ Church, Richmond, Virginia, when Mr. John H. Saunders, of Edenton, N. C., was admitted to the holy order of Deacons. Sermon and candidate presented by the Rev. William F. Lee.—*Ib.*

CLERICAL CHANGES.

The Right Rev. Bishop Stone has resigned his Parish at Chester Town, Md., and expects to reside near Salisbury.—*Episcopal Watchman.*

SUMMARY.

We have been requested by the respected Secretaries of the Domestic and Foreign Missionary Society, to publish the two following letters, declining the appointments which were made of preachers of the annual Sermon on the 11th May. The Rev. H. Anthon, of Trinity Church, New-York, has since been appointed, and accepted the appointment.—*Episcopal Recorder.*

Millwood, March 2*d*, 1831.

Rev. and Dear Brother,—I have this day received your communication relative to the annual Sermon before the Missionary Society. I must again beg that my most grateful thanks be presented to the Board, for the honor it would confer upon me, but again plead inability to accept it and perform the duty annexed to it. The providence of God appears to lead me elsewhere. I have been invited by the Convention of Kentucky, and the Standing Committee of Tennessee, to visit them the ensuing spring and autumn, and preside at their respective conventions. The circumstances of these infant dioceses are such as to present these calls to my mind in the shape of required duties, so that however inconvenient the visits may be, I cannot refuse the effort at compliance, although I must be absent from my own diocesan convention, and decline the honour assigned me by your board. If in the visits I am about to make, I can in any manner promote the cause of your Society, it will give me sincere pleasure so to do.

Praying that God may abundantly bless your efforts in the good cause, I remain your friend and brother in the Gospel,

WILLIAM MEADE.

Chester Town, March 2*d*, 1831.

Rev. Gentlemen—I regret that it will not be in my power to comply with the request of the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States. The first of April is the time that I contemplate removing my family, from this place to my former residence, near Salisbury, in Somerset County; and immediately after, I expect to visit all the churches in the lower counties on the western shore of this diocese. Notice has already been given of the time of my proposed visitation, which I presume will occupy nearly six weeks. Please to make my apology to the committee for not complying with their polite invitation.

As the Missionary Society in this diocese exists only in name, I should be glad to ascertain from you, whether the General Missionary Society would be able to render us any pecuniary aid, if we employ a Missionary to visit our decayed parishes.

With respect, your's, &c.,
WM. M. STONE.

Africa.—By the return of the ship Carolinian, the brig Volador, and the schr. Zembuca, from Liberia, despatches have been received from the Colony up to the 1st of February. The colonial agent writes, that on his return to Africa, he found the affairs of the Colony in a more prosperous condition than he had ventured to anticipate; that more than twenty-five substantial stone or frame buildings had been erected at Monrovia, during his absence, and that others were in progress: that the spirit of improvement seems to have pervaded all classes; that agriculture is receiving more attention, and that the settlers generally seemed resolved to develope the resources of the country. Two of the colonists, Messrs. Francis Taylor and Frederick James, were about to depart on an exploring expedition into the interior, and would probably be absent six or eight months. Another of the native chiefs had placed himself and his people under the protection of the Colony, and two other chiefs were seeking the same benefit, and ready to submit to the laws of the Colony. They deem it a great privilege to be allowed to call themselves *Americans.* Measures have been taken to establish schools in all the settlements, and the colonists appear ready and desirous of contributing to their support. Great harmony and peace appear to prevail among the settlers, and a determination to fulfil, by their industry, enterprise, and public spirit, the hopes and expectations of their friends in this country. The change of climate affected more severely than usual, the emigrants by the Carolinian (who had suffered by the measles during their voyage) and about twenty out of one hundred and six, who had embarked, had died—all the others were in a fair way of recovery. We are pained to be obliged to announce the deaths of the wife and child of the Rev. Benjamin Rush Skinner, the Baptist Missionary, who took passage in the Carolinian. We rejoice to state, that the Swiss Missionaries are now in the enjoyment of good health. The brig Volador arrived with Dr. Todsen, and all her passengers in safety. Dr. Todsen will reside, for the present, at Caldwell, to which place the emigrants by the Volador were immediately removed. The conduct of the captains of the Carolinian and Volador, is spoken of in high terms, and the attentions of the officers of the Colony to their important duties, have been unremitted.

Nat. Intelligencer.

An English journal states as a fact honorable to British enterprise, that there are no less than thirty three periodicals, in the English language, published at Calcutta alone. Amongst them are two annuals, a number of magazines, a literary Gazette, and several newspapers. Many distinguished natives are contributors.—*N. Y. Evening Post.*

DEPARTMENT OF SACRED LITERATURE.

[For the Churchman.]

THE RESURRECTION.—NO. I.

Mr. Editor,

On the return of this season of the ecclesiastical year, which ought to be most interesting to every Christian, I hope you will allow me to occupy a column or two in your paper, on the subject which the Church now brings to the thoughts of her worshippers, and which she intends to bring home to their affections, suitably elevated to appreciate its magnitude and incomparable value. The magnificent combination of evidence, illustration, instruction and exhortation, all relating to this subject, which is contained in the second lesson for to-morrow afternoon's service, and which is so happily introduced in that noble piece of simple and pathetic eloquence, the burial service of our Church, is not to be read by any Christian who feels the influence of the faith that he professes, without deep emotion and purifying hope. Your readers cannot direct their attention to a subject more in harmony with the feelings which the Church intends to excite at this season, than that of the Resurrection.

The resurrection of Christ and the resurrection of true Christians are events necessarily connected, not indeed in time, but in truth and reality. This results from the intimate union of the head and the members. "If we believe that Jesus died and rose again, even so them also that sleep in Jesus shall God bring with him." Thus did the apostle comfort the Thessalonian converts—and shall we not believe this fact? It is the ground-work of Christianity, so important an article of our faith that it is sometimes put for all the fundamental principles of the system. Thus St. Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The resurrection of the Messiah from the dead, was predicted by several of the Hebrew prophets, in variety of manner, and with imagery peculiar to themselves, and arising out of their religious views and expectations. It is sometimes taken for granted, and made the starting point, from which the prophet runs out into triumphant descriptions of the victor's future conquests, the subjugation of his implacable enemies, and the final establishment of his never-ending kingdom. This event is nowhere more clearly foretold than in the 16th Psalm, which undoubtedly refers to the Messiah, and a part of which is applied to his resurrection by the apostle Peter, in the second chapter of the Acts: "Thou wilt not leave my soul in hades, neither wilt thou suffer thine holy one to see corruption." The resurrection of our Lord and Master Jesus Christ, was several times and distinctly predicted by himself. When he clothed his sentiment in the language of figure, and told his hearers that if they were to "destroy the temple, in three days he would rear it up again," it was "the temple of his body" of which he was speaking. When he instructed them, that "as Jonah was three days in the belly of the fish, so should the Son of man be three days in the heart of the earth," he announced the same truth. And so also, on several other occasions when he cautions his disciples not to disclose certain facts of which they had been eye-witnesses, "until the Son of man should be risen from the dead," he assumes that the anticipated fact was one which might have been well known.

The event, foretold by prophets, and announced by the Saviour, who was both the author and the subject of it, took place. On the first day of the week Jesus Christ rose from the dead. He had "finished the work which his Father had given him to do." He had "spoiled principalities and powers," and now he begins to "make a show of them openly." His resurrection took place notwithstanding all the efforts which the enemies of his person and doctrine could devise to prevent deception; and they have never been able to give any account which deserves to be called probable, even in the lowest degree, of what became of his body. Let us hastily review the evidence of this event, the most glorious and amazing which the history of the world opens before us.

That Jesus Christ, of Nazareth, who was crucified and put to death in Jerusalem, by the permission of Pontius Pilate, Procurator of Judea, in the reign of Tiberius Cæsar, did really come to life again, rise from the dead and continue to live, is attested by persons who were at his sepulchre a very short time after the event is alleged to have taken place, and to whose eyes every circumstance confirmed the truth of the fact. It is attested by persons, who, if they did not see him rise, did actually see him dead and buried, and alive again; did actually converse with him, see him eat, and handle him at various times during forty days. It is attested by persons, who, although not philosophers or men of polite learning, were, notwithstanding, men of good minds and of sound sense, as is proved from what we know of their history, and from their writings, men of unsullied moral character and undeviating honesty. In the full confidence of the truth of their allegations, and of the system of religion dependent thereon, they spent their lives in extending a knowledge of it, and laid them down in defence of it. Let it also be particularly observed, that the fact of our Lord's resurrection was attested by persons who were not prepossessed in favor of the opinion to which they yielded their assent; to whom, on the contrary, such a commencement of the Messiah's dignity was altogether new, and therefore, when in his life-time he alluded to his resurrection, they wondered what the rising from the dead should mean; who could not be persuaded of the truth of it, until overpowered by often-repeated proof, until the very print of the nails and the very gash which the Roman spear had made were handled, and the evidence of the senses prevailed over most extraordinary incredulity. It was attested by persons not few in number—although such evidence given by a few witnesses, might well be considered as satisfactory proof—but amounting to upwards of five hundred. Lastly, let it be considered, that on the ground of this asserted resurrection, these persons extended among mankind a religion which prostrated all others; a religion which destroyed prejudices that were imbibed from generations lost in remotest antiquity, that were incorporated with political usages in which the citizen took his highest pride, that were entwined with domestic endearments in which the father and the mother felt the son and daughter to be doubly dear to them, more precious than their very life; a religion which promised its advocates nothing upon earth, but every thing in heaven; which founded all claim upon Christ's resurrection, admitting that if he were not risen, its hopes were a nullity, its promises a lie, and themselves false witnesses—yea, and false witnesses appointed by God, the very truth itself. There are few facts in the past history of man, which are attested by clearer and more conclusive evidence than that of our Lord's resurrection. There are indeed some slight discrepancies in the accounts of this event contained in the evangelists, but when compared with the weight of the testimony on which the fact rests, they are very trifling and unimportant. The accounts can be reconciled in several ways, and they are satisfactorily reconciled in the harmonies of Benson, and Newcome, and West.*

It has been remarked that the glorious fact in contemplation, is the foundation of the Christian system—and with the strongest reason. For if Christ had not risen to triumph over sin and death, where would have been the ground on which the Christian could expect justification? It is the great victory over Satan, and is therefore represented to us in Scripture as the principle point in the Saviour's triumph. The Psalmist announces it when he solemnizes the Messiah's dignity, and speaking in the person of God, pronounces the decree "thou art my Son, this day have I begotten thee." In this way do the Christians of Jerusalem apply the Psalm, immediately after the healing of the lame man by St. Peter. (Acts iv. 23, ss.) And in the synagogue at Pisidia, St. Paul declares "that the promise which was made unto the fathers, God hath fulfilled unto the children, in that he hath raised up Jesus again," as it is written in the second Psalm, "thou art my Son, this day have I begotten thee." In the same way also does he apply it in his Epistle to the Hebrews. Indeed it is impossible to give the Psalm any rational exposition, if we limit its application to David. It is with more propriety, and according to its strictest meaning, to be interpreted throughout of David's Lord. By the resurrection, Jesus is proclaimed to the world as the Christ, the King of the universe, the exalted *Son* of God, and therefore he may well be said to be *begotten.* Or the term may be used in reference to his being *born again*, as it were from the dead, and raised to a new life; and in correspondence with this interpretation, St. Paul speaks of God as "*again bringing* his Son into the world," and that new state of things which shall take place immediately after the resurrection is, by a striking and beautiful figure, denominated a "*regeneration.*"

It has also been remarked, that the resurrection of Christ and the resurrection of Christians are connected events. In this light they are presented to us by St. Paul. If we read the latter part of the first chapter of his Epistle to the Ephesians in immediate connexion with the commencement of the second chapter, this interesting view will become very clear. The holy apostle prays for his Ephesian converts, that God "may give them the spirit of wisdom and revelation in the knowledge of him," that "the eyes of their understanding may be enlightened, that they may know what is the hope of his calling, and what the glorious riches of his inheritance in the saints, and what the exceeding greatness of his power towards them that believe, according to the working of his mighty power." Then he adds, "which he wrought in Christ, when he raised him from the dead," and runs out into an amplification of the Messiah's dignity. In the next chapter he comes back to the subject of the resurrection, by declaring that themselves, "who were dead in trespasses and sin," yes, "even when they were dead in sin, he hath quickened together with Christ, reared up together, and made sit together in heavenly places." He speaks of the Christian's expectations, as if they had in fact been already realized. He adopts the style of prophecy, which, in the confidence of full assurance, represents the future blessing as if it were already at hand, or had even taken place.

* It is really a matter of congratulation, that the masterly work of this last-named distinguished scholar, a *layman* of no ordinary powers of mind and moral excellence, is now within the reach of any who are willing to procure it, at a very moderate price. It has lately issued from the Protestant Episcopal Press.

ASCENSION CHURCH.

As the unfavorable state of the weather is presumed to have prevented many from attending the sale in the Church on the 4th instant, notice is hereby given, that desirable Pews may yet be purchased, by applying to either of the subscribers. All pews remaining unsold on the 1st of May, will then be rented; a preference will be given to the present occupants.

CHARLES CARVILL, 108 Broadway.
MEIGS D. BENJAMIN, 195 Pearl-st.

New-York, April 6, 1831. 3—4w.

ACKNOWLEDGMENT.

New-York, April 5, 1831.

The subscriber, as Treasurer of the "New-York Protestant Episcopal Tract Society," gratefully acknowledges the receipt of *Fifty Dollars*, under cover of a letter, dated "Newark, April 4, 1831," which it is the wish of the donor should be applied to the *Stereotyping* "Scougal on the Life of God in the Soul of Man." The liberal donor will be gratified to learn that the Board of Trustees of the Tract Society, *last night* determined to Stereotype the above excellent work, and that his donation is a most timely and important aid.

Floyd Smith,
No. 12 Maiden Lane.

COLLEGIATE SCHOOL,

No. 76 VARICK-STREET, CORNER OF CANAL,

Reverend John W. Curtis, A. M., Principal.

Young gentlemen will be prepared, in this Institution, either for admission into college, or for the pursuits of active life. The course of Collegiate Instruction will be that established by the Faculty of Columbia College.

TERMS.

For classical scholars, with full collegiate course, per quarter, - - - - - - - $10 00
English scholars, per quarter, - - - - 6 00
Instruction will be provided in the modern languages.

The school is under the care and supervision of the following *Board of Trustees:*

Rt. Rev. Benjamin T. Onderdonk, D. D., *President;* Robert Troup, *Vice President;* Henry Rogers, Duncan P. Campbell, Rev. James Milnor, D. D., Rev. Jonathan M. Wainwright, D. D., Rev. William Berrian, D. D., John Stearns, M. D., Rev. John F. Schroeder, Thomas L. Ogden, Rev. Thomas Lyell, D. D., Rev. William Creighton, D. D., Rev. George Upfold, M. D., William Johnson, Murray Hoffman, Hubert Van Wagenen, Rev. John M'Vickar, D. D., Rev. Levi S. Ives, David Hadden, Henry Laight, Rev. Wm. R. Whittingham.

NEW ROCHELLE ACADEMY.

ENGLISH, CLASSICAL, AND FRENCH BOARDING SCHOOL FOR YOUNG GENTLEMEN.

Rev. L. Carter and Mr. J. Hobbs, Principals.

Terms.—Board, Washing and Tuition in the English and Classical departments, - $150 00 per annum.
Stationary, - - - - - 1 25 per quarter.
French, - - - - - - 5 00 " "

Parents to furnish bed, bedding, and towels. Bills payable quarterly in advance.

Pupils received at any time, when there are vacancies, and charged at the rate of twelve weeks of term-time to the quarter.

REFERENCES IN NEW-YORK.

Rt. Rev. Bishop Onderdonk,	Elisha W. King, Esq.
Rev. Dr. Wainwright,	Mr. Frederick A. Guion,
Rev. Dr. Lyell,	Mr. Edward Gunning.

April, 1831. 3—4w.

ever secondary cause it may happen, *there are seasons of religious sensibility*, wherein it is more easy than under ordinary circumstances, to call the attention of the people to the things which belong to their everlasting peace. It is for the purpose of improving an opportunity of this description, that the remark is made: and accordingly we invite all serious persons of our communion, and especially the ministers of the Gospel, to avail themselves of existing circumstances, for the sowing of the seed of Gospel doctrine; under the hope, that through the influence of the Holy Spirit of God, it will bear fruit, thirty, sixty, and an hundred fold. A considerable addition to the number of our houses of public worship, a growing measure of attendance in them, an extending demand for the Holy Bible, and for books on subjects of Christian doctrine, tending immediately to practice, and, we hope there may be added greater liberality for the supply of the wants of those who seclude themselves from all lucrative employment, that they may devote themselves to the ministry; are among the favorable appearances, on the ground of which we indulge ourselves in the prospects here intimated. We are aware, how easily there may take place *counterfeit revivals of religion*, and how often it has happened in different times and places. There are now alluded to, what has been the effect of *violent agitations of the passions*, suddenly excited and soon subsiding. We neither aim nor rejoice at *such revivals;* perceiving nothing like them either in the word of God, or in the history of the primitive Church; nor any thing favoring them in the institutions of our own. Accordingly, when we refer to a *growing attention to religion*, we mean of that cast which is agreeable to truth and soberness, and congenial with the known devotions of our Church. While we thus define the religious profession which we are desirous of perpetuating, we do not set up any institutions as conceiving them to be acceptable to God, any further than as the *outward form* may be expressive of the *inward power*. But we do not aim at *revivals of religion, in a departure* from the principles of Christian worship, which we believe to have descended to us from Jesus Christ and his apostles, through the channel of the primitive Church and of the Church of England. On this ground, when we rejoice at what we conceive to be observable within our communion, of an *increased interest* in religious inquiries and *attention* to religious duties; we mean to be understood as speaking of these within the bounds which have been defined." W. A.

DEFENCE OF THE FAMILY LIBRARY.

To the Editor of the Churchman,

Sir,—You have given place and approbation in your paper to an article which originally appeared in the columns of "The Family Visiter," censuring in severe and unmeasured language not only the moral and literary character of "The Family Library," published by us, but also our motives in undertaking its publication. In your editorial comment upon the review, or rather condemnation, you pronounce it "able, spirited, and severe, but not unjust;" and its reverend author "entitled to the hearty thanks of the public for so luminous and irresistible an exposure of this portentous farrago of family literature." By editorial usage, no less than by the rules of right and courtesy, we consider ourselves entitled to a place in the columns of your paper, for that defence which we feel ourselves compelled, by the harshness and injustice of this attack upon our character as well as our interests, to make; and as we cannot suspect you of any unwillingness to do what candor and justice both require, we confidently expect for it from you, the same publicity in the same circle and through the same medium that were given by you to the article which has called it forth.

We shall not follow the example of the reverend writer, by making any insinuations or even conjectures as to his motives; we are willing to believe that he may have been actuated only by the best and purest. But we do believe, and hope to show conclusively, that he has suffered his judgment to be overborne by a mistaken zeal; that he has adopted an unfavorable opinion of the Family Library without sufficient consideration, or at least without sufficient cause, and that having done so, he has permitted his wrong estimate of its merits to hurry him far beyond the limits of true criticism, of moderation, and of candor.

We will consider the reverend critic's positions in their order, reviewing separately the objections he advances to each of the works of which the Family Library is composed. He commences with the first of the series, "Milman's History of the Jews." The substance of his charge against this work is, that it is a "heterogeneous compound of German skepticism and poetic description—despicable as an attempt to lower the history of God's dealings to the level of a record of human foibles and follies; and execrable as an attempt to obtrude its desecration of sacred history upon the young and uninformed"—and finally "an outrage upon religion and propriety."

Would not any man suppose from these intemperate expressions, that there was something horrible in the work to which they refer? Some dire attack upon the origin and elements of revealed religion? or some appalling congregation of impious falsehoods, devised for the destruction of the Christian faith? And what is the fact? Milman's History of the Jews contains not a sentiment or a sentence which by any ingenuity can be construed or conjured into infidelity; not a fact or an assertion that is not taken from, or in strict accordance with the Bible; not an inference in contradiction to its tenets. It is simply the history of the Jewish nation considered merely as a *nation*, and without reference to the miraculous events by which their annals are distinguished. It is a temporal history only. Nothing is added—nothing new is told us. The author's aim has been simply to present in a connected form, and in chronological order, those purely historical incidents, which, in the Bible, are described without much method or arrangement, together with such particulars in the history of surrounding and contemporary nations as are necessary for the attainment of a clear, methodical, and complete understanding of the narrative. And what enormity is there in this? Has the Almighty had "dealings" with no other people than the Jews? May not the ordinary and natural occurrences of their national existence be investigated with profit as well as those of other races? Is not the story of their origin, their rise, and their decline, as instructive for merely temporal uses, as those of Greece, or Rome, or Egypt? If Mr. Milman's History be nothing more than "a record of human foibles and follies," what more is any other history? and if *it* is, therefore, to be banished from the library of the student, what is there in the histories of England, of Rome, of Egypt, and of Greece to save them from a similar fate?

We are at a loss to imagine upon what grounds the reverend critic pronounces this work "a desecration of sacred history." We do not even understand in what sense he uses the phrase, in applying it to Mr. Milman's production. We can only presume that the "desecration" with which it is charged, consists in the simple fact of its being such a history as we have stated it to be; a history, namely, of historical and temporal events only, without any reference to the miraculous and supernatural origin of those events. If this be the writer's meaning, we would ask in what respect the history of the Jews is more obnoxious to the reproach than that of many other nations? Miracles are recorded in the Bible which affected other people besides the Jews. The Egyptians, the Assyrians, and the Persians, were the subjects of many prodigies narrated in the Scriptures. In what then lies the distinction which permits the histories of those empires to be read and written, yet forbids that of Judea to be sought for elsewhere than in the pages of the Sacred Volume? Does the reverend critic mean to assert that Milman's History is tainted with any contradiction or disparagement of the Bible? Any thing which renders it either useless or improper to be read as an adjunct of the Scriptures? If *this* be his meaning, we at once deny the charge, and challenge him to support it, not by assertion, but by argument and quotation.

The reverend writer's attack upon the work itself is cautiously vague and general. Its reputation he has assailed less guardedly, but with no more of truth. He says, that "from every quarter it was assailed with deserved reprobation"—that "the public voice was against the work," and that the only praises it received were from "hireling fabricators of puffs—careless lounging critics, and secret or avowed enemies to Christianity." We allege on the contrary that, with very few exceptions, the press, both in England and America, has been unanimous and cordial in its commendation; that the "public voice" has been and is, in both countries, decidedly in its favor; and that for every censure the reverend critic can produce in print, we can and will produce five strong recommendations from the columns of the best, the most respectable, and influential of the English and American journals. Of the English, we will at present refer him only to Blackwood's Magazine—the most ultra high church periodical in Great Britain; to the London Literary Gazette; the Atheneum, and the Quarterly. Of American, to nearly all the daily, semi-weekly, and weekly publications of this city; to a vast majority of the newspapers throughout the Union; to the American Quarterly, and to an elaborate article in the North American Review. Christian charity might, we should think, have suggested to the reverend critic, the propriety of withholding such ungracious epithets as "hireling fabricators," "careless lounging critics," and "foes to Christianity," when speaking of the editors of these publications, many of them the most prominent of the two countries in talent and in character.

We come next to the remarks upon Lockhart's Napoleon and Southey's Nelson. To the first, the objection is, that it is "but a feeble version of a thrice-told tale, with no effort at any thing but easy narration." To the latter that it is "a lively, graceful narrative of a spirit-stirring theme, but inculcating nothing save bravery and patriotism." Were these charges even true, would they justify the sweeping denunciation that precedes them by only thirteen lines? "Its successors," (the successors of Milman's History) "are the worst-executed set of catch-penny productions that this age of catch-penny contrivances has exhibited." Has this age then produced nothing so bad as "a feeble version of a thrice-told tale," or "a lively, graceful narrative of a spirit-stirring theme?" The reverend critic has been fortunate in his reading if he has met with nothing worse than this. But we deny the truth of his criticism upon Lockhart. That a life of Napoleon to which many grave objections may not be taken is yet to be written, we admit. But that a better than Sir Walter Scott's *has* yet been written, we deny: and we appeal to the united criticism of England and America for the justice of our opinion. Lockhart's work is avowedly an abridgment of Sir Walter's; and we shall be grateful to our censor, if he will point out to us another, better adapted in point of accuracy, comprehensiveness, clearness, and condensation, for a work having such objects as the Family Library. We deny that the version is "feeble"; and if the tale have been "thrice-told" to the reverend critic, he should remember that it is written and published for the use of a race of minds to which, familiar as it is to him, the tale will be a novelty.

Williams' Life of Alexander the Great, falls next under the lash. We cannot believe that the reverend gentleman has read this work. He denounces it, as in its nature, calculated to injure the character of our youth; and ironically calls it "a well-chosen model—a proper vesicatory to stimulate withal the tame and craven spirit of Americans." Yet on the other hand, it is "a tedious long-drawn tale of events, which every school-boy has at his fingers' ends." If it be so familiar to the rising generation, surely no great harm can result from its publication. If so tedious, its evil influence cannot be very widely extended.

And after all, if the moral nature of the work be such as the reverend critic has described it, why is *it* singled out for execration, when it does but partake of the character of all classic, we may even say of *all* history? Wherein is it worse than Cesar's Commentaries—than the Cyropædia? than even that very Plutarch's Life of Alexander, which the reverend writer says, "is worth a score of it"? Blackwood's Magazine says of it, "The author" (himself, by the way, a clergyman,) "has displayed felicitously in this volume, both the natural and acquired endowments of his mind—he has filled a blank in the historical library, and furnished the school-master not less than the school-boy, with a capital manual." Other reviews of not less reputation, have pronounced the style "clear, forcible, and spirited;" and even gone so far as to recommend the volume as a school-book.

The History of Insects, even our severe and reverend critic can afford to praise; and "Gleig's History of the Bible," "Bush's Life of Mohammed," and "The Polar Seas and Regions," he admits that he has not read. Of "Discovery in Africa," one of the best of the series, he makes no mention.

Upon Galt's Life of Byron he is even more than ever severe. The moral influence of this (and every other) Life of Lord Byron has been so often and so thoroughly discussed, and opinions upon the subject are so strongly divided, and so pertinaciously maintained, that it would be useless for us to undertake its defence. Enough has been already written in its vindication, and we could not hope to change the sentiments of any by whom it is condemned. That its literary demerits are not great enough to justify the harsh language of the reverend critic, we think is sufficiently demonstrated by its extensive sale, and the general approbation it has received from the public press.

Sir Walter Scott's Demonology fares no better than its companions; but the arguments by which it is assailed, are not a little singular. The critic says, "that the subject is absurd and incongruous"—and that there is no utility in such a work, because "ghost and witch stories are fast growing out of repute, even among nurse-maids and old women." Is it nothing then to know of what the human mind is capable? nothing to learn how great the absurdities, and even atrocities man *can* commit through ignorance? Is there no warning in the follies of the past ages? No profit in studying the opinions of a mind like Scott's, upon a theme so startling and mysterious as this? No satisfaction in knowing the explanation that such a man suggests, to account for incidents which have for so many years baffled all reasoning, and all ingenuity?

Croly's Life of George IV. comes next, and upon this the reverend critic pours out the full vials of his wrath. As a literary production he admits it to be "superior to any of its predecessors," and to be "written in a vein of genuine eloquence, and with all the fire of genius." But on the other hand, it is a "rambling disquisition on men and principles, with all the eccentricities of genius, and all the prejudices of an Englishman and a tory." "The author conceals the vices of his unprincipled subject, not to screen him from just censure, but because their very deformity unfits them for the public gaze," and "the consequence is that the princely virtues, and gentlemanly accomplishments of George, win the reader's esteem, while the libertine and debauchee in youth, the vindictive persecutor of an injured wife, and selfish pursuer of sensual pleasures in old age, is screened from detestation by the veil of oblivion." And after all the censure which the reverend author has lavished upon the life of George IV., these are the only particular faults, that his most careful investigation can discover! By his own showing, the book has but two defects; it has the prejudices of an Englishman, and it conceals (not palliates) the vices of the monarch; there is no justification, no excusing of splendid profligacy, to poison and mislead the youthful mind; no glowing description of royal excesses to excite and deprave the youthful imagination: the good points only of the king's character are brought forward in strong relief, and to them is ascribed the praise which they deserve. Is this the way to corrupt? Is it by bestowing applause where applause is due, that vice is taught? But such is not the fact; the faults of George the IV. *are* mentioned, and not without severe animadversion; just allowance is indeed made for the temptations to which he was exposed, but their influence is not allowed to screen the vices to which they led. And is there no advantage, no profit in the reading of Croly's vivid descriptions of those great events which agitated Europe during the regency and reign of the Fourth George? of his striking and powerful expositions of their causes and results? nothing to be learned from even the violence of those prejudices which he entertains, in common with so many of his countrymen? For our own part, we have (it may be in our ignorance) read this work with deep and serious interest, looking upon it as the voice of a numerous and influential portion of the people of Great Britain; as a brief, yet animated narrative of wonderful events; the production of a great, though in some things, erring mind; and as giving a clear and forcible description of the minds, and characters, and actions, of many of the most prominent of England's mightiest men. And what is there to overbalance these great merits? The vices of a monarch are merely glanced at, not portrayed in all the minutiæ of their deformity; and the political views of the writer are not in accordance with those of his reverend critic. This is the substance of his charges; and for this the work is at once condemned, as one of "the worst-executed, catch-penny productions, that this age of catch-penny contrivances has exhibited"!

Let us now review for a moment, the foundation upon which this sweeping denunciation is erected.—Out of the twelve works yet published, the reverend critic acknowledges that there are three which he has not read. A fourth he praises; the fifth he does not mention; with the sixth he can find no fault, but that it is a "thrice-told tale;" his only objection to the seventh is, that "it inculcates nothing save bravery and patriotism;" and of four of the remaining five, we trust that we have shown his censure to be as unjust as it is harsh and violent. There remains then, but one solitary volume upon which he can rest for even a shadow of justification; and of that volume itself, the opinions of many wise, and moral, and learned men, are diametrically opposed to his. Have we not then, a right to charge *him* with prejudice? to demand from him reparation for injustice and injury received by us at his hands?

In conclusion, we can conscientiously and proudly say, that in the conduct of our press, we have never intentionally or knowingly, done a single act to the prejudice of morality or religion; in our Family Library in particular, we have been actuated by a sincere desire to do good, while uprightly advancing our own interests, and, as we believe, the interests of the public. To this end, we have been careful to obtain the opinions of competent men, upon such works as we proposed publishing; and we have the satisfaction to know that their judgment has been, in every instance, confirmed by that of the press, and the approbation and patronage of the public.

We are, Sir, &c.,

April 6, 1831. THE PUBLISHERS.

THE CHURCHMAN.

SATURDAY, APRIL 9, 1831.

☞ The Right Reverend Bishop Onderdonk proposes making a partial visitation of his diocese, in the month of April, as follows:

Sunday 10, Islip; 11, Setauket; Wednesday 13, Huntington; Friday 15, Cow Neck; 16, Little Neck; Sunday 17, Flushing, A. M., Newtown, P.M.; 18, Hallett's Cove; 20, Eastchester; 21, New Rochelle; 22, Mamaroneck; 23 Rye; Sunday 24, White Plains; 25, Philipsburgh; 26, Tuckahoe.

THE MEETING AT CHRIST CHURCH.

We present our readers, below, with the official report of the proceedings of the meeting on the Green Bay Mission, held at Christ Church, on Tuesday evening last. We hail this meeting as an event of no ordinary promise and importance. We hail it as the commencement of a united spirit among Churchmen in behalf of Missions. With the highest ecclesiastical authority of the diocese to take the lead in this important matter, and with the clergy firmly and zealously united in supporting the efforts of their Bishop, may we not anticipate the most favorable results? May we not affirm, without fear of contradiction, that New-York *will* redeem the noble pledge she has just given, to sustain, at all hazards, this invaluable mission?

The history of the mission, which was given at the opening of the meeting, by the Rev. Mr. Hawkes, presented a detail of very encouraging and interesting facts. This gentleman was formerly one of the Secretaries of the Domestic and Foreign Missionary Society; he spoke with a full and intimate knowledge of all the merits of the question, and his just tribute to the character of Mr. Cadle, was animated and powerful in a high degree.

The first resolution was introduced by Mr. Ketchum, with a few touching allusions to the wrongs of the Indian at the hands of the white man; and seconded by the Rev. Dr. Milnor, in a luminous view of the various and powerful motives which might be brought, with all justice, to bear upon the community, in soliciting aid for the object before the meeting.

The Rev. Dr. Wainwright introduced the second resolution, with a few brief and pertinent observations upon the fact, that, in the Green Bay Mission we all stand upon common ground, and that both departments of our general Society, the Domestic as well as the Foreign, are united in this mission. The Rev. Mr. Ives seconded the resolution, and presented in a strong point of view, the interesting circumstance, that the officers and soldiers of the army-station at Green Bay, take a deep interest in the success of Mr. Cadle, and pointed out the value of his infant establishment, when considered as the *nucleus* of religious instruction for all the vast region beyond the lakes.

The third resolution was brought forward by Mr. Floyd Smith, and was ushered in by a few sound, business remarks, upon the most efficient method of effecting the object before the meeting. It was seconded by the Rev. Mr. Eastburn, who appealed with persuasive earnestness to the Christian motives and feelings of his audience, in behalf of the Indian mission. He alluded to a society existing in the Church of the Ascension, auxiliary to the Domestic and Foreign Missionary Society, whose aid might be expected in support of the establishment at Green Bay.

The last resolution was introduced by Mr. Floyd Smith, and seconded by the Rev. Mr. Ives; and we are very highly gratified to learn that a very handsome amount was subscribed forthwith.

It was truly cheering to witness the animating zeal and fervor, and the cordial harmony which prevailed throughout, at the meeting of Tuesday night. We cannot believe that the impressions then made, will be soon forgotten.

MEETING OF EPISCOPALIANS ON THE GREEN BAY MISSION.

On the evening of Easter-Tuesday, pursuant to a call made by the Right Reverend the Bishop of the diocese, a meeting of Episcopalians was held at Christ Church, the object of which, as stated by the Rt. Rev. Chairman, was to take measures for affording permanent aid to the mission of the Church at Green Bay.

The object having been stated, the Rev. George Upfold was desired to act as Secretary, and a brief history of the mission having been presented by one of the former Secretaries of the Society, the following resolutions were presented successively, and unanimously adopted:

Whereas it appears that a highly interesting and important mission has been established, and for some years prosecuted under the auspices of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church; and whereas, it further appears, that the said mission is greatly in need of increased patronage, and that a particular appeal in its behalf has been made by the Executive Committee of said Society: therefore,

Resolved, As the sense of this meeting, that it is the duty of members of the Protestant Episcopal Church, to aid the Domestic and Foreign Missionary Society in the care of its missions at Green Bay.

Resolved, As the sense of this meeting, in accordance with the expressed wishes and views of our late and present Diocesan, that it is proper for the Diocese of New-York to take the Green Bay mission under its especial and permanent patronage, by supplying the Domestic and Foreign Missionary Society with the necessary funds to carry it on; and that we therefore cordially and respectfully invite our brethren throughout the diocese to co-operate with us in measures to that effect; and inasmuch as it is understood that there is a reasonable prospect of the necessity of enlarging the mission buildings, for the accommodation of an increased number of Indian children: therefore, *resolved further*, that the Executive Committee be respectfully informed of the hope and trust of this meeting, that, encouraged by the promise of aid which the meeting hereby gives, it will deem itself justified in proceeding to the erection of such buildings as the Committee may deem necessary.

Resolved, That the Rector and Minister or Ministers of each parish, together with such lay members of the same, as he or they may appoint, be a Committee for soliciting of the members of that parish annual subscriptions, as members of the Domestic and Foreign Missionary Society, contributions as life members or patrons, or other donations to the funds of the same; said subscriptions and donations to be directed to be applied to the Green Bay Mission.

Resolved, That subscriptions of members, life members, and patrons, and other donations to the Domestic and Foreign Missionary Society, to be applied to the Green Bay Mission, be received from those gentlemen present who may be disposed to give them, immediately after the adjournment of this meeting.

The meeting having been closed with singing and prayer, was dismissed with the blessing of the Bishop.

B. T. Onderdonk, *Chairman.*

Geo. Upfold, *Secretary.*

☞ Mr. James Swords, 127 Broadway, is appointed to receive, and transmit to the Treasurer of the Domestic and Foreign Missionary Society, such funds as may be collected in this diocese, in aid of the Green Bay Mission.

THE ANNIVERSARY OF THE NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

This celebration, fraught with the deepest interest to the friends of the Church and of children, its most interesting members, took place on Wednesday last, in St. John's Chapel, in this city. The whole of this spacious temple was literally filled with children from Sunday Schools connected with our Church in this city; all adults except a limited number, who were mixed with the children throughout the Chapel, being necessarily excluded to make way for the young. We observed present, the Bishop, and thirteen of the parochial Clergy of the city and its vicinity; and among them in the Chancel, the venerable Mr. Mortimer, of the Church of the United Brethren.

The Service was read by the Rev. Mr. Ives; the Lessons by the Rev. Mr. Hinton; a Sermon to the children was delivered by the Rev. John A. Clark, from John xx. 21. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name."

The Rev. preacher first explained the words of the text—the offices and character of our blessed Lord—the proofs of his mission afforded by miracles, performed and recorded to induce belief in him. He then spoke of the *nature* of *belief;* and illustrated the *submissiveness* and *cheerful confidence of faith*, by an incident of a blind boy once met by him, during a severe storm, separated from his home by a swollen stream; and in the midst of his distress, discovered, accosted, and guided safely home by an anxious and affectionate brother; to whose care he unhesitatingly and with a perfect and cheerful confidence, committed himself. The teachers who were present, have no doubt treasured this incident for the use of their charges, and will not fail to imprint it as a good illustration upon their minds. They will also bear upon their minds the plain and forcible representation given by the preacher, of the motive to perseverance in their duties—to be found in the bright prospect of meeting in heaven the happy souls of children trained for that happiness in the Sunday School—monuments of fidelity, on their part, in those Sunday School rooms, which will then have perished—and of that love which on earth encouraged them in labors, rewarded so very far beyond their poor desert. The preacher insisted strongly upon the fact, that if but one soul were brought to the high enjoyments of heaven, by the united labors of the teachers of each Sunday School, the reward to them would be great, beyond all proportion.

In conclusion, he alluded to the absence of him, our departed diocesan and father—whose animated countenance, and exhibition of lively interest in the exercises of our last anniversary, are yet fresh in the minds of us all. As a most fit legacy from him who blessed them at their last meeting, and for the last time, an Address to a Sunday School, found among his papers—and with a very brief sketch of his childhood, confirmation, ordination, labors, and end, just published by our General Sunday School Union, was distributed to each scholar present.

It was moving to look upon the animated countenances, and to listen to the thrilling voices of the throng, as they *all* sang the 146th Hymn; *drowning* the noble tones of that noble instrument, which by congregations of more knowledge, more age, and more intelligence, is so often left to perform its *solo* in the services of the sanctuary; but which on this occasion—as all present must have felt—occupied its proper place in merely filling the harmony which *sentient beings* raised.

The number of children present, was variously estimated at from 2,500 to 3000, besides the teachers, and mixed congregation.

RELIGIOUS PUBLICATIONS.

Dr. Beasly, late Provost of the University of Pennsylvania, has published a work, entitled *A Vindication of the fundamental Principles of Truth and Order in the Church of* Christ, *from the allegations of the Rev. William E. Channing, D. D.* It is our design, in a future number, to offer some notices of this work to the public.

The Protestant Episcopal Press has lately issued two volumes, containing Bowden's Letters, and Cook's Essay upon Episcopacy. We should be obliged to any one of our correspondents, who would furnish us compendious reviews of these works.

Dr. Henshaw, of Baltimore, proposes to publish a work of a practical religious character, to be called *The Communicant's Guide.*

A new work upon the all-attractive theme of Heber, has been, this moment, placed in our hands. It is entitled, *"Last Days of Bishop Heber,"* by *Thomas Robinson, A. M., Archdeacon of Madras, and late Domestic Chaplain to his Lordship."* It is published by Messrs. T. & J. Swords of this city.

☞ Exchange Papers.—Such periodicals as have a desire to exchange with us will please forward their numbers as soon as possible.—Papers for exchange, should be directed to the "Churchman," as there may be other publications at the Protestant Episcopal Press, with which they exchange.

Bishop Chase—Kenyon College—George Montgomery West.—A pamphlet has been recently sent on from Ohio to this city, entitled "*Defence of Kenyon College.*" In this we find an exposition of the whole mystery, drawn out at full length. In our next number, we shall endeavor to furnish our readers with some of the most prominent parts of this publication. For the present, it will be sufficient to state, that the pamphlet contains some references to a distinguished clergyman of this city, which call for the explanation hereby offered to the public, in the following letter.

TO THE RIGHT REV. PHILANDER CHASE, D. D., BISHOP OF OHIO.

Right Rev. and Dear Sir,

I have just received a pamphlet, containing the defence of Kenyon College, and of yourself, against "the slanderous rumors originating with the Rev. G. M. West." Having had no intercourse with this individual, except what is implied in a passing civility, I must confess that I was both astonished and deeply mortified, to find my name introduced at all into the present controversy. I must add, too, that having ever felt a lively interest in the prosperity of your seminary, and esteeming myself honored in your friendship, and in a portion of your confidence, both before and since your elevation to the episcopate, I was grieved that this should have been done without the slightest previous intimation on your part. Had you written to me a single line after the receipt of your letter from the Bishop of Nova Scotia, desiring an explanation of the reason why I did not communicate to you the one I had previously received from him, I think I could fully have satisfied your mind upon the subject, and should myself have been spared the pain of making the present communication public. As it is, you have left me no alternative; it is now important that I should publish the letter I received from his Lordship, together with my reasons for not immediately communicating the substance of it to you.

On the third page of your pamphlet, you say, "it is necessary before we listen to a witness, and feel the weight of his testimony on our minds, that we be acquainted with his character. Would that *we* had known Mr. West's, before we admitted him to orders. Would that the Bishop of Nova Scotia had, at an earlier date, done me the favor of making me acquainted with his character, at St. John's. Would that the Rev. Dr. Wainwright had thought proper to communicate the information mentioned in the following letter, recently received from Bishop Inglis."

The impression which would at once be received from this paragraph by those unacquainted with the circumstances, (and which in fact was received from it here,) would be that the Bishop of Nova Scotia was in some degree remiss, in not communicating circumstances known to him, affecting the moral character of Mr. West; and that Dr. Wainwright had improperly, or at least injudiciously, kept back some important communication to the same purpose, and that more prompt information would have saved the Bishop of Ohio the painful reflection of having admitted an unworthy person to Holy Orders. Should it not be distinctly known, then, that Mr. West was admitted to orders within a very few weeks after his arrival in the Diocese of Ohio; and that the first intimation which the Bishop of Nova Scotia had of his being in this quarter of the world, was the annunciation of his having been ordained, and that his Lordship's letter to me being more than one year subsequent, could have had no bearing upon that event?

But you may say, Right Rev. Sir, that even after Mr. West's ordination, if I received any documentary evidence affecting his moral character, and tending to prove him to be unworthy to bear the sacred office, it was my duty as a friend and a clergyman, to communicate it without delay to his Diocesan. The fact however is, that the whole design of the letter I received from the Bishop of Nova Scotia, as you will yourself see, upon perusing it, was to request you to interpose in relation to certain pecuniary transactions which took place between Mr. West and a person by the name of Bowles, living in Quebec, and long before you had any acquaintance with the former.

Had the Bishop of Nova Scotia been fully satisfied in his own mind, that the information he had obtained was calculated to impeach the moral character of Mr. West, would he not as a Christian minister and a brother Bishop, have felt it to be his duty, at once to communicate with you himself? Could he in such a case experience any hesitancy in addressing you by letter, even though a perfect stranger to him? But as the subject of West's conduct was to be opened to you, "*in the hope that you would interest yourself for the payment of the money stated to be due to Bowles,*" it was natural that he should not feel "*sufficiently acquainted with you to commence a correspondence for such a purpose.*" And precisely because it was for "*such a purpose,*" I felt no inclination to have any thing to do with the business. Observe, too, it contained altogether an exparte statement, and was not accompanied with a single document of any description. As I knew nothing at all either of Mr. West or Mr. Bowles, I did not feel called upon to interfere in their pecuniary disputes, nor did I think it would be kind or courteous to involve you in them. I knew that you had already perplexities enough in which you were involved by your generous and disinterested exertions for Kenyon College, and I felt no disposition to harass your mind with others, in which I did not suppose that you could have any possible interest. And moreover, as you had admitted Mr. West to orders, I thought it would not be generous, either as regards yourself or him, to be the instrument of exciting suspicions in your mind against him, upon grounds which were at that time by no means clear and satisfactory. I had heard only Mr. Bowles' statement, and that through the medium of a letter from a third person. I knew not but that Mr. West would be able to explain every point in a satisfactory manner, or at least that the result of an examination might prove that he had been careless, but not dishonest in his dealings with Mr. Bowles. But even on the supposition that his past conduct had in certain instances been more than imprudent, decidedly culpable, would it not be in the spirit of that charity which "hopeth all things" to give him, upon his coming to a new country, and forming new religious and other associations, a fair opportunity to recover himself; and could this be done by engaging you

to revive former difficulties and take a part in them, especially as you had so lately approved his credentials and admitted *him* to holy orders? I thought not, and therefore was silent in regard to the letter which follows.

As the Bishop of Nova Scotia alludes to this letter in the *one* addressed to you, there seems to be an intimation that it is of more importance than it will be found to be. His lordship did not perhaps distinctly remember how little he had said, and probably was less cautious in his mode of referring to his previous communication to me, than he would have been had he supposed that his letter was to be made so public.

And now, Right Rev. and Dear Sir, when you have read this explanation, together with the letter of Bishop Inglis addressed to me, which is appended for this purpose, I think you will allow that I was guided only by kind and considerate feelings towards yourself; that I am chargeable with no negligence in this matter, and that on your part it was unnecessary, and, considering that you gave me no opportunity for explanation, perhaps unkind, to have brought my name forward as you have done. I shall look therefore to your sense of justice, and to the sentiments of our friendship, to lead you to adopt measures to remove the unfavorable impressions in regard to me, which the expression in your pamphlet was calculated to produce.

I am, Right Rev. and Dear Sir,
With sincere regard,
Your friend and servant,
JONA. M. WAINWRIGHT.
New-York, April 3, 1831.

City Hotel, October 17, 1828.

My Dear Sir,

When I was at Quebec, a person of the name of Bowles, in an humble station, but upon inquiry, represented as an honest and respectable man in his walk, put into my hands a statement relative to some conduct of the Rev. Montgomery West.

His object in so doing was to induce me to communicate the matter to Bishop Chase, in the hope that he would interest himself for the payment of the money, stated to be due to Bowles.

I am not sufficiently acquainted with Bishop Chase to commence a correspondence for such a purpose; but if you think it proper, you will oblige me, and perhaps render a service to an honest man, by making the matter known to the bishop when you write to him.

Mr. Bowles's statement is, that soon after Mr. West's arrival in Quebec, Mr. Bowles and several others, hired a Theatre for a Meeting-house and dwelling for Mr. West, who was the lessee by the instrument, with these others for his bondsmen; the rent, £130 a year, or 520 dollars, and £290 were expended in finishing and fitting the buildings. In three months after they were finished, Mr. West went to New-Brunswick, but not without the permission of his congregation for a *temporary* absence, to introduce primitive Methodism, at St. Johns, in that Province. He never returned to Quebec. Mr. Bowles further states that Mr. West took with him £60, that he had received on account of the buildings, and £60 which he borrowed from a person of the name of Estaff, leaving his securities to pay £130 a year, for two years and a half. He also states that independently of the £140 which was borrowed to finish the chapel, Mr. West owes him (Bowles,) £90 7; the want of which he represents as a very serious embarrassment to him.

I should have had more difficulty in receiving this statement, if I had not been informed in New-Brunswick, that in consequence of Mr. West's obtaining a conveyance to himself of the ground on which the Meeting-house was built, contrary to the intention of the real proprietors, they had commenced a suit in Chancery to obtain possession of their property. When Mr. West offered himself to the Society for the propagation of the Gospel, as a candidate for ordination and a mission, Mr. Hamilton, their Secretary, informed me that he proposed to convey the same building to the Society, but they declined receiving it, until they made some inquiry, which satisfied them that Mr. West had no right to make such conveyance; and indeed they were afraid that his gift might be regarded by some as a price for his ordination and employment.

How far it may be proper to communicate all these facts to bishop Chase, I leave entirely to your discretion.

And am, my dear sir,
With much esteem,
Your affectionate Brother,
JOHN NOVA SCOTIA.
Rev. Dr. Wainwright.

Family Library.—We present our readers today with an explanation and defence of the character of the Family Library, which has been prepared and placed in our hands by the Publishers. The cause of truth cannot suffer from a free and fair discussion.

By Divine permission, a *Missionary Sermon* will be preached in the *Moravian* Church, (Fulton, near William street,) on Sunday next, April 10th, at half-past seven o'clock in the evening, and the half-yearly *collection* taken up, in behalf of the *United Brethren's Missions among the Heathen.*

[Communicated for the Churchman.]

Mr. Editor,

With much pleasure the Treasurer of the General Protestant Episcopal Sunday School Union, furnishes the information desired by your correspondent A. B., in relation to the *Stereotype Fund* of that Institution. This most valuable and important Institution, has progressed so far towards the accomplishment of the objects contemplated by its establishment, as to have completed, or nearly completed the *Books of Instruction* required by its system. But there was opening before the Executive Committee an almost immeasurable field of usefulness in the department of *Library Books*, which without *ample funds*, it was impossible for them to occupy. To occupy this field in the cheapest and most efficient manner, it is necessary to *stereotype* every work, intended to be published; and to do this *extensively*, required funds to the amount of *hundreds*, and in due time, to *thousands* of dollars. To afford their fellow Churchmen throughout the United States, an opportunity of aiding in this most important work, at the last meeting of the Board of Managers held in this city on the 29th of July last, (on which occasion our late lamented Diocesan presided, as Senior Vice President) a resolution was unanimously passed, directing the Executive Committee to proceed as rapidly as circumstances would permit, in the *stereotyping* and publishing of a *judicious selection* of Books for the use of Sunday School Libraries; and the creating for this purpose, of a distinct fund, to be denominated the "Stereotype Fund," to which they earnestly solicit the friends of the Union to become contributors.

Permit me, Mr. Editor, in conclusion to say, that the interrogation put by your correspondent, is a practical commentary upon the usefulness of your journal as a medium of *information* to our Episcopal brethren. There can be no doubt of the truth of his remark, "that want of *information* as to the objects and operations of our Church Institutions, is the chief, if not the only cause, of the inadequate patronage which they often receive."

☞ We publish to-day, the conclusion of Bishop Griswold's Address. It contains some very able and correct remarks upon the use of our Liturgy, and closes with several well-grounded observations upon the education and character of the younger clergy.

☞ The third and fourth numbers of our paper, like the first and second, will be widely distributed, for the purpose of placing it fairly before the public. After the fourth number, it will be sent to subscribers only. Persons receiving it in New-York and Brooklyn, who have not already subscribed, will be called upon for their subscription or refusal—and non-subscribers out of New-York, are requested, if disposed to subscribe, to send their names, without delay, agreeably to our *terms*, to the nearest agent of the Press, or to the general agent, the Rev. J. V. Van Ingen.

☞ The conclusion of the valuable article on the Resurrection, from our learned correspondent, shall appear in our next number.

☞ Several interesting communications have been necessarily laid over for another week, to make room for the reports of the meeting at Christ Church, and the Anniversary at St. John's.

☞ It will be observed that the Rev. Henry Anthon, of Trinity Church, New-York, has received and accepted the appointment to preach the annual sermon before the Domestic and Foreign Missionary Society of our Church.

INTEREST IN SUNDAY SCHOOLS.

To the Editor of the Churchman:

The following inquiry is one of great moment, in the estimation of the writer.—Its being made public through the medium of your paper, may elicit a profitable discussion of the subject to which it relates.

"How may a proper degree of interest in Sunday Schools be excited in those who are *competent to discharge the duties of teachers?*"

N. G.

Dean Swift.—We have received a note from a highly esteemed correspondent, complaining of the article in our second number, upon the genius and character of Dean Swift. We are confident that the writer of that article had no intention to *commend* the character of that celebrated man. Swift was a sort of comet in the literary world, and his life and opinions have led to much discussion and controversy among learned men. Very able and excellent persons have differed very widely in their judgment concerning him. Mankind are ever prone to rush into the extreme either of praise or censure; and hence it is to be regarded as the dictate of sound philosophy, no less than of Christian philanthropy, to give the character of a great conqueror like Napoleon, or of a great wit like Swift, a fair and full examination on all sides. *Audi alteram partem*, is the truest and the most charitable rule. It has become fashionable to decry Swift as a monster; and therefore we think the article in question may not be without its use, even if it answer no other end than that of inducing those who object to its positions, to come forward with the strong and solid reasons of their opinions. We are not to be understood as sanctioning the sentiments of the article; and we are persuaded that the writer will be glad to see the truth elicited, even by his own defeat, and will give a cheerful welcome, as we ourselves most certainly shall, to any remarks of our correspondent, in reply.

[For the Churchman.]

Kann nichts dich, Fliehende! verweilen,
O! meines Lebens goldne Zeit?
Vergebens! deine Wellen eilen
Hinab ins meer der Evigkeit!
Schiller.

I love the melancholy
That comes at pensive eve,
When, far from human folly,
Nor hope, nor joy deceive.
I love the lonely feeling
Which comes at set of sun,
When memory backward stealing,
Recalls what life has done.

I love by night to wander
In moonlight's silver scene,
And, in that scene, to ponder
On things that once have been:
For then, while fancy ranges
O'er visions of the past,
I muse upon the changes
Of life that ebbs so fast.

I muse upon the gladness
That lit the eye of youth;
I muse upon the sadness
That comes with later truth.
I mourn the fading brightness
Of fancy's coloring,
And feel no more the lightness
Of spirits in their spring.

I mourn departed pleasure,
Its pure, its virtuous sense;
I mourn the lost, lost treasure
Of early innocence.
I mourn—but yet my sorrow
Is welcome unto me,
While from it I may borrow
An immortality!

Oh! then how dear a blessing
The melancholy hour!
Each passion wild repressing
It robs the world of power:
The world is then forsaken,
Its pomp and vanity;
And thoughts of heaven waken
To prayer and piety.

I love the melancholy
That comes at pensive eve,
When, far from human folly,
Nor hope, nor joy deceive.
I love the lonely feeling
Which comes at set of sun,
When memory, backward stealing,
Recalls what life has done.

X.

DIED.

Died, on Saturday morning, April 2, at her father's residence in the Theological Seminary, in this city, Julia Beach, daughter of the Rev. Samuel H. Turner, D. D., aged three years and five months.

On Tuesday last, Susan Hude, wife of Robert Gracie, and daughter of William Neilson.

LINES

Suggested by the death of Julia, daughter of the Rev. Dr. Turner, who died April 2d, 1831.

Matt. xix. 13—15.

The *Jewish mother* brought her child,
And to the Saviour came,
That for its welfare he might pray,
And bless it in his name.
Though others murmured, yet He said
Forbid them not to come;
For children such as these I came,
And I will lead them home.

These gracious words he gently spake,
And took them in his arms,
He blessed them, and *of such*, he said,
Is heaven, with all its charms.
The *Christian mother* also brings
Her offspring to the Lord,
That he may "bless her child and pray"—
He takes her at her word.

In heaven the Saviour now appears,
Your child is in his arms;
Will you not wipe away your tears?
She's safe from all that harms.
Your Julia's voice *was* tuned to praise,
In sweetness as she sung;
Her *Earthly*, is an *Angel's* form,
Her harp in heaven strung.

O could you see her as she stands,
Amid the heavenly throng;
"Mother," she says, "I'm happy *here;*
Our parting is not long.
"You taught me how to pray each night—
We have no darkness here;
The Saviour is of heaven the light,
And I can never fear.

"I've learnt far more and better hymns,
Than you on earth could teach,
I sing in higher, sweeter strains,
Than Angels ever reach.
"With me ten thousand thousand learn
And sing their Saviour's love,
I dwell with happy children now
With Angels bright above.
"I sing the heavenly song all day;
My Saviour's face I view—
O, Mother, Father, come to me;
I cannot come to you."

A Member of the Seminary.

April 2d, 1831.

INTELLIGENCE.

INSTITUTIONS.

On Sunday, February 27, the Rev. Edward W. Peet was instituted by Bishop Moore to the Rectorship of St. John's Church, Richmond—the sermon by the Rev. William F. Lee.

On Tuesday, April 19th, the Right Rev. Bishop Griswold will, by Divine permission, institute the Rev. George W. Doane into the Rectorship of Trinity Church, Boston. It was expected that Bishop Brownell would preach the Institution Sermon, but having seriously injured one of his ankles, on account of which he has already been confined to his house for two weeks, he will not be able to comply with his engagement.—*Episcopal Watchman.*

ORDINATION.

A special ordination was held by Bishop Moore on the first Sunday in February, in Christ Church, Richmond, Virginia, when Mr. John H. Saunders, of Edenton, N. C., was admitted to the holy order of Deacons. Sermon and candidate presented by the Rev. William F. Lee.—*Ib.*

CLERICAL CHANGES.

The Right Rev. Bishop Stone has resigned his Parish at Chester Town, Md., and expects to reside near Salisbury.—*Episcopal Watchman.*

SUMMARY.

We have been requested by the respected Secretaries of the Domestic and Foreign Missionary Society, to publish the two following letters, declining the appointments which were made of preachers of the annual Sermon on the 11th May. The Rev. H. Anthon, of Trinity Church, New-York, has since been appointed, and accepted the appointment.—*Episcopal Recorder.*

Millwood, March 2d, 1831.

Rev. and Dear Brother,—I have this day received your communication relative to the annual Sermon before the Missionary Society. I must again beg that my most grateful thanks be presented to the Board, for the honor it would confer upon me, but again plead inability to accept it and perform the duty annexed to it. The providence of God appears to lead me elsewhere. I have been invited by the Convention of Kentucky, and the Standing Committee of Tennessee, to visit them the ensuing spring and autumn, and preside at their respective conventions. The circumstances of these infant dioceses are such as to present these calls to my mind in the shape of required duties, so that however inconvenient the visits may be, I cannot refuse the effort at compliance, although I must be absent from my own diocesan convention, and decline the honour assigned me by your board. If in the visits I am about to make, I can in any manner promote the cause of your Society, it will give me sincere pleasure so to do.

Praying that God may abundantly bless your efforts in the good cause, I remain your friend and brother in the Gospel,

WILLIAM MEADE.

Chester Town, March 2d, 1831.

Rev. Gentlemen—I regret that it will not be in my power to comply with the request of the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States. The first of April is the time that I contemplate removing my family, from this place to my former residence, near Salisbury, in Somerset County; and immediately after, I expect to visit all the churches in the lower counties on the western shore of this diocese. Notice has already been given of the time of my proposed visitation, which I presume will occupy nearly six weeks. Please to make my apology to the committee for not complying with their polite invitation.

As the Missionary Society in this diocese exists only in name, I should be glad to ascertain from you, whether the General Missionary Society would be able to render us any pecuniary aid, if we employ a Missionary to visit our decayed parishes.

With respect, your's, &c.,
WM. M. STONE.

Africa.—By the return of the ship Carolinian, the brig Volador, and the schr. Zembuca, from Liberia, despatches have been received from the Colony up to the 1st of February. The colonial agent writes, that on his return to Africa, he found the affairs of the Colony in a more prosperous condition than he had ventured to anticipate; that more than twenty-five substantial stone or frame buildings had been erected at Monrovia, during his absence, and that others were in progress: that the spirit of improvement seems to have pervaded all classes; that agriculture is receiving more attention, and that the settlers generally seemed resolved to develope the resources of the country. Two of the colonists, Messrs. Francis Taylor and Frederick James, were about to depart on an exploring expedition into the interior, and would probably be absent six or eight months. Another of the native chiefs had placed himself and his people under the protection of the Colony, and two other chiefs were seeking the same benefit, and ready to submit to the laws of the Colony. They deem it a great privilege to be allowed to call themselves *Americans*. Measures have been taken to establish schools in all the settlements, and the colonists appear ready and desirous of contributing to their support. Great harmony and peace appear to prevail among the settlers, and a determination to fulfil, by their industry, enterprise, and public spirit, the hopes and expectations of their friends in this country. The change of climate affected more severely than usual, the emigrants by the Carolinian (who had suffered by the measles during their voyage) and about twenty out of one hundred and six, who had embarked, had died—all the others were in a fair way of recovery. We are pained to be obliged to announce the deaths of the wife and child of the Rev. Benjamin Rush Skinner, the Baptist Missionary, who took passage in the Carolinian. We rejoice to state, that the Swiss Missionaries are now in the enjoyment of good health. The brig Volador arrived with Dr. Todsen, and all her passengers in safety. Dr. Todsen will reside, for the present, at Caldwell, to which place the emigrants by the Volador were immediately removed. The conduct of the captains of the Carolinian and Volador, is spoken of in high terms, and the attentions of the officers of the Colony to their important duties, have been unremitted.

Nat. Intelligencer.

An English journal states as a fact honorable to British enterprise, that there are no less than thirty three periodicals, in the English language, published at Calcutta alone. Amongst them are two annuals, a number of magazines, a literary Gazette, and several newspapers. Many distinguished natives are contributors.—*N. Y. Evening Post.*

DEPARTMENT OF SACRED LITERATURE.

[For the Churchman.]

THE RESURRECTION.—NO. I.

Mr. Editor,

On the return of this season of the ecclesiastical year, which ought to be most interesting to every Christian, I hope you will allow me to occupy a column or two in your paper, on the subject which the Church now brings to the thoughts of her worshippers, and which she intends to bring home to their affections, suitably elevated to appreciate its magnitude and incomparable value. The magnificent combination of evidence, illustration, instruction and exhortation, all relating to this subject, which is contained in the second lesson for to-morrow afternoon's service, and which is so happily introduced in that noble piece of simple and pathetic eloquence, the burial service of our Church, is not to be read by any Christian who feels the influence of the faith that he professes, without deep emotion and purifying hope. Your readers cannot direct their attention to a subject more in harmony with the feelings which the Church intends to excite at this season, than that of the Resurrection.

The resurrection of Christ and the resurrection of true Christians are events necessarily connected, not indeed in time, but in truth and reality. This results from the intimate union of the head and the members. "If we believe that Jesus died and rose again, even so them also that sleep in Jesus shall God bring with him." Thus did the apostle comfort the Thessalonian converts—and shall we not believe this fact? It is the ground-work of Christianity, so important an article of our faith that it is sometimes put for all the fundamental principles of the system. Thus St. Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The resurrection of the Messiah from the dead, was predicted by several of the Hebrew prophets, in variety of manner, and with imagery peculiar to themselves, and arising out of their religious views and expectations. It is sometimes taken for granted, and made the starting point, from which the prophet runs out into triumphant descriptions of the victor's future conquests, the subjugation of his implacable enemies, and the final establishment of his never-ending kingdom. This event is nowhere more clearly foretold than in the 16th Psalm, which undoubtedly refers to the Messiah, and a part of which is applied to his resurrection by the apostle Peter, in the second chapter of the Acts: "Thou wilt not leave my soul in hades, neither wilt thou suffer thine holy one to see corruption." The resurrection of our Lord and Master Jesus Christ, was several times and distinctly predicted by himself. When he clothed his sentiment in the language of figure, and told his hearers that if they were to "destroy the temple, in three days he would rear it up again," it was "the temple of his body" of which he was speaking. When he instructed them, that "as Jonah was three days in the belly of the fish, so should the Son of man be three days in the heart of the earth," he announced the same truth. And so also, on several other occasions when he cautions his disciples not to disclose certain facts of which they had been eye-witnesses, "until the Son of man should be risen from the dead," he assumes that the anticipated fact was one which might have been well known.

The event, foretold by prophets, and announced by the Saviour, who was both the author and the subject of it, took place. On the first day of the week Jesus Christ rose from the dead. He had "finished the work which his Father had given him to do." He had "spoiled principalities and powers," and now he begins to "make a show of them openly." His resurrection took place notwithstanding all the efforts which the enemies of his person and doctrine could devise to prevent deception; and they have never been able to give any account which deserves to be called probable, even in the lowest degree, of what became of his body. Let us hastily review the evidence of this event, the most glorious and amazing which the history of the world opens before us.

That Jesus Christ, of Nazareth, who was crucified and put to death in Jerusalem, by the permission of Pontius Pilate, Procurator of Judea, in the reign of Tiberius Cæsar, did really come to life again, rise from the dead and continue to live, is attested by persons who were at his sepulchre a very short time after the event is alleged to have taken place, and to whose eyes every circumstance confirmed the truth of the fact. It is attested by persons, who, if they did not see him rise, did actually see him dead and buried, and alive again; did actually converse with him, see him eat, and handle him at various times during forty days. It is attested by persons, who, although not philosophers or men of polite learning, were, notwithstanding, men of good minds and of sound sense, as is proved from what we know of their history, and from their writings, men of unsullied moral character and undeviating honesty. In the full confidence of the truth of their allegations, and of the system of religion dependent thereon, they spent their lives in extending a knowledge of it, and laid them down in defence of it. Let it also be particularly observed, that the fact of our Lord's resurrection was attested by persons who were not prepossessed in favor of the opinion to which they yielded their assent; to whom, on the contrary, such a commencement of the Messiah's dignity was altogether new, and therefore, when in his life-time he alluded to his resurrection, they wondered what the rising from the dead should mean; who could not be persuaded of the truth of it, until overpowered by often-repeated proof, until the very print of the nails and the very gash which the Roman spear had made were handled, and the evidence of the senses prevailed over most extraordinary incredulity. It was attested by persons not few in number—although such evidence given by a few witnesses, might well be considered as satisfactory proof—but amounting to upwards of five hundred. Lastly, let it be considered, that on the ground of this asserted resurrection, these persons extended among mankind a religion which prostrated all others; a religion which destroyed prejudices that were imbibed from generations lost in remotest antiquity, that were incorporated with political usages in which the citizen took his highest pride, that were entwined with domestic endearments in which the father and the mother felt the son and daughter to be doubly dear to them, more precious than their very life; a religion which promised its advocates nothing upon earth, but every thing in heaven; which founded all claim upon Christ's resurrection, admitting that if he were not risen, its hopes were a nullity, its promises a lie, and themselves false witnesses—yea, and false witnesses appointed by God, the very truth itself. There are few facts in the past history of man, which are attested by clearer and more conclusive evidence than that of our Lord's resurrection. There are indeed some slight discrepancies in the accounts of this event contained in the evangelists, but when compared with the weight of the testimony on which the fact rests, they are very trifling and unimportant. The accounts can be reconciled in several ways, and they are satisfactorily reconciled in the harmonies of Benson, and Newcome, and West.*

It has been remarked that the glorious fact in contemplation, is the foundation of the Christian system—and with the strongest reason. For if Christ had not risen to triumph over sin and death, where would have been the ground on which the Christian could expect justification? It is the great victory over Satan, and is therefore represented to us in Scripture as the principle point in the Saviour's triumph. The Psalmist announces it when he solemnizes the Messiah's dignity, and speaking in the person of God, pronounces the decree "thou art my Son, this day have I begotten thee." In this way do the Christians of Jerusalem apply the Psalm, immediately after the healing of the lame man by St. Peter. (Acts iv. 23, ss.) And in the synagogue at Pisidia, St. Paul declares "that the promise which was made unto the fathers, God hath fulfilled unto the children, in that he hath raised up Jesus again," as it is written in the second Psalm, "thou art my Son, this day have I begotten thee." In the same way also does he apply it in his Epistle to the Hebrews. Indeed it is impossible to give the Psalm any rational exposition, if we limit its application to David. It is with more propriety, and according to its strictest meaning, to be interpreted throughout of David's Lord. By the resurrection, Jesus is proclaimed to the world as the Christ, the King of the universe, the exalted *Son* of God, and therefore he may well be said to be *begotten.* Or the term may be used in reference to his being *born again*, as it were from the dead, and raised to a new life; and in correspondence with this interpretation, St. Paul speaks of God as "*again bringing* his Son into the world," and that new state of things which shall take place immediately after the resurrection is, by a striking and beautiful figure, denominated a "*regeneration.*"

It has also been remarked, that the resurrection of Christ and the resurrection of Christians are connected events. In this light they are presented to us by St. Paul. If we read the latter part of the first chapter of his Epistle to the Ephesians in immediate connexion with the commencement of the second chapter, this interesting view will become very clear. The holy apostle prays for his Ephesian converts, that God "may give them the spirit of wisdom and revelation in the knowledge of him," that "the eyes of their understanding may be enlightened, that they may know what is the hope of his calling, and what the glorious riches of his inheritance in the saints, and what the exceeding greatness of his power towards them that believe, according to the working of his mighty power." Then he adds, "which he wrought in Christ, when he raised him from the dead," and runs out into an amplification of the Messiah's dignity. In the next chapter he comes back to the subject of the resurrection, by declaring that themselves, "who were dead in trespasses and sin," yes, "even when they were dead in sin, he hath quickened together with Christ, reared up together, and made sit together in heavenly places." He speaks of the Christian's expectations, as if they had in fact been already realized. He adopts the style of prophecy, which, in the confidence of full assurance, represents the future blessing as if it were already at hand, or had even taken place.

* It is really a matter of congratulation, that the masterly work of this last-named distinguished scholar, a *layman* of no ordinary powers of mind and moral excellence, is now within the reach of any who are willing to procure it, at a very moderate price. It has lately issued from the Protestant Episcopal Press.

ASCENSION CHURCH.

As the unfavorable state of the weather is presumed to have prevented many from attending the sale in the Church on the 4th instant, notice is hereby given, that desirable Pews may yet be purchased, by applying to either of the subscribers. All pews remaining unsold on the 1st of May, will then be rented; a preference will be given to the present occupants.

CHARLES CARVILL, 108 Broadway.
MEIGS D. BENJAMIN, 195 Pearl-st.
New-York, April 6, 1831. 3—4w.

ACKNOWLEDGMENT.

New-York, April 5, 1831.

The subscriber, as Treasurer of the "New-York Protestant Episcopal Tract Society," gratefully acknowledges the receipt of *Fifty Dollars*, under cover of a letter, dated "Newark, April 4, 1831," which it is the wish of the donor should be applied to the *Stereotyping* "Scougal on the Life of God in the Soul of Man." The liberal donor will be gratified to learn that the Board of Trustees of the Tract Society, *last night* determined to Stereotype the above excellent work, and that his donation is a most timely and important aid.

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Rev. Dr. Lyell,	Mr. Edward Gunning.

April, 1831. 3—4w.

CHURCH DOCUMENTS.

ADDRESS

Of Bishop Griswold, to the 15th Convention of the Eastern Diocese, in Trinity Church, Boston, Sept. 29th, 1830.

(Concluded.)

SINCE our last Convention at Lowell, I have administered confirmation forty-eight times, and to five hundred and eighty-four persons. I have visited, within the year, all the churches and parishes in the whole diocese, excepting six, viz. those of Charlestown and Drewsville, in New-Hampshire; those of Greenfield and Ashfield, in Massachusetts; and of Guilford and Bellows' Falls, in Vermont. My intention was to have visited the whole before the meeting of this Convention. The postponement has been occasioned partly by providential events, but chiefly that the church in Blandford may be ready for consecration; intending, should the LORD permit, to extend my tour through all the western part of this state. But I have done, during the year, much more than to visit all our churches once each; a considerable number of them I have visited several times. In many of the churches visited, there have been no confirmations during the year; but in all of them I have preached from once to three or four times each; and in a large part of them, have administered the Lord's Supper. In its proper place, I neglected to mention, that the parish of St. Luke's Church, in Lanesborough, have made extensive repairs and improvements of their house; and in October last, it was dedicated.

Though my having the whole care of a parish obliges me to journey less, and to use more speed, than what I think profitable and to be desired; yet I have made it a rule, which, with few exceptions, I observe, to remain one day at least in each parish, and sometimes two or three. It is of no small importance, that the Bishop in his visitations, should have some time to form acquaintance with the people, and to learn the spiritual state of the churches. My last journey, to visit but three churches, occupied nine days. The last church visited was that of Holderness, in New-Hampshire. Its minister is a worthy, excellent man; but is aged, and otherwise infirm; and is far removed from intercourse with his clerical brethren. There has been no increase and no confirmation there for many years. I preached there four times, and administered the Lord's Supper. Many people attended each time, and I was credibly informed that there is a general disposition in that part of the state to think well of our Church. If some of our clergy would make frequent and friendly visits to our worthy brother there, or if a missionary were to visit some of the towns adjacent, it would in all probability strengthen his hands, and benefit the Church.

In primitive times, dioceses were small, as is sufficiently evident from the number of Bishops who attended their councils; and, in my judgment, it is expedient that they should be small in this country; and for reasons which I have formerly given. More than once have I advised that this diocese should be divided. However painful to me may be the thought, that I shall not again visit or see those congregations of GOD's people, to whom I feel so strong attachment, in things of such importance, the feelings and the interest of an individual should always yield to the public good. It is truly my desire, and most sincerely my request, that this Convention, and the Christians you represent, will not, from any sentiments of delicacy, or regard to what they may suppose to be my feelings, permit the interests of religion to suffer. My feelings on this subject, I trust are what they should be; and if I know them, few things would give me more pain, than in any way to be a hindrance to the prosperity of religion in this diocese. He is not worthy to be a minister of CHRIST, nor can indeed be truly a Christian, who is unwilling to sacrifice *much* (our Saviour says *all*) of his personal interest, and temporal comfort for the honor of GOD, and the salvation of our fellow-men. While GOD is calling away those of my brethren, more able and more worthy, I feel an increased desire, while I am yet spared, to be in some way useful.

It is, I think, desirable that a Bishop should have a parish; especially if he can have with him a deacon, or some other assistant; it renders his house a better school for candidates, and for the younger clergy; and to such his house should ever be open. If this one diocese were divided into four or three, or only into two, the Bishops might have parochial cures, and yet visit annually all the Churches. In case of such division, I will, should the LORD still prolong my life, take any part that shall be judged best for the general good. A pious, prudent, active Bishop, residing in Vermont especially, might be instrumental of great good: and there is reason to hope, that the expensive litigations respecting the church lands in that state, will soon be at an end. And if so, one-tenth of the rents will be the Bishop's right, and that, with what a parish can give him, may be, though a small, yet with frugality in which a Bishop should excel, a competent living. This is a subject well worthy the deliberation of the present Convention.

Some years since, a few hundred dollars of the Missionary Fund, called the Easter Collections, were, by the treasurer, put on interest, and have, in that productive state, been reserved for the purpose of employing a Missionary for the whole diocese, according to a former vote of the diocesan Convention. But lately, so pressing have been the calls from poor Churches for Missionary aid, and so deficient are our other resources, that, with the advice of my brethren, I have determined to appropriate the whole to present use. The greater part is already drawn from the treasury, and how disposed of, his books will show. Hereafter there will probably be but very little at my disposal; and some of the small parishes which have been aided, must, I fear, be left to themselves before they are able to stand alone. The good already done by our very scanty means, shows what great things might have been effected, had our means been sufficiently abundant. The number and state of Missionary Societies, Bible Classes, Sunday Schools, and other religious associations, may be seen in the published journals of the State Conventions.

Among the changes in the diocese, it is proper to notice my own removal. In consequence of the request, or advice at least of a large and very respectable part of clerical brethren, who thought that a more central situation would better accommodate the diocese generally, I removed, in December last, to Salem, in this state. Through the blessing of GOD, the parish in Bristol has not suffered in consequence of my leaving it. They have suffered exceedingly in temporal things, but their ardent affection for our beloved Church, remains, I trust, unshaken.

Whether the one of which I have now taken charge will be benefited by the change, remains yet doubtful. In that large town we have but one parish, and that comparatively small and poor; but the members of it are worthy, respectable, and happily united. Had we but one large church there, in which our noble worship could appear in its highest beauty and excellence, it would, in my opinion, be both an ornament and blessing to that very respectable town. The doctrines and discipline of our Church, and all its principles, are so truly liberal, and so purely evangelical, that they operate to the general good of Christianity. Other denominations of Christians have evidently been benefited by a knowledge of our institutions, and by intercourse with candid, well-informed Episcopalians. It is remarkable, that in that place, where the Episcopal Church has been long established, and its worship regularly performed, its advantages and excellence should be so little appreciated or known.

In my long and extensive acquaintance in the New-England states, I have generally found, that the chief objection to our Church, is its Liturgy. We who are acquainted with its excellence and use, know that this is among the chief of our peculiar advantages: and from experience and observation we also know, that many who were once much prejudiced against our service, after becoming acquainted with its excellence, are among its greatest admirers. But the fact is too evident and certain that we have such prejudice, very strong and very general, to contend with. To account for it is very easy; how it can best be obviated and removed, is a question with which we are much concerned. I have no manner of doubt that some small alterations in our book of Common Prayer, and a little shortening of the Morning Service, would render our formulary more generally acceptable; much more so than many of us, who are accustomed to use and to love the whole of it, are willing to believe. But to this point I have no desire to call your attention: the time is not arrived for considering it with the wisdom and coolness of deliberation which the subject demands.

One thing, which in my judgment diminishes respect for our forms, is the frequent, and sometimes very awkward attempt to accommodate them to occasions for which they were not composed nor intended. That we have not more forms appropriate to special occasions of public or social worship, is no doubt the fault of us chiefly who fill the Episcopal office.

But to remove this prejudice—to render our worship more excellent in the judgment of others, and more profitable to ourselves, what is most necessary, is a serious, solemn, simple and devout manner of performing it. Some of the English Bishops have, in their charges, lamented that so excellent a service should be rendered contemptible by its improper performance. It is certain that nothing tends more to excite and to confirm in people a dislike of our Liturgy, than hearing it read in a careless or unfeeling, or affected, or in any undevout manner. What is first and chiefly necessary is devout feeling; the spirit of prayer in the heart; this naturally produces a devout, unaffected enunciation, which seems not as *reading*, but as *praying*.

And the *people* of our congregations are, we may fear, still more neglectful in the performance of our service. The chief advantage of a liturgy is, that in the use of it, the congregation may unite their hearts and their voices in prayer and praise to GOD; that we can, as did the apostles, "lift up our voice to GOD *with one accord*." And except we actually do this, the peculiar excellence of the service is lost. And this is, in a very great and deplorable degree, the fact; in many of our churches the responses are scarcely heard; and in others heard but from a few. It has heretofore been much the practice for congregations to employ clerks to worship for them, and they not always of the most respectable character, a practice which has brought much ridicule and disgrace upon the Church; but happily this evil is much diminished. They who are appointed to such an office, should most evidently be men of undoubted piety, of unblemished character, and of respectable standing in society; and their appointment should not cause the people to worship GOD the less for themselves. When the service is in a language which the people do not understand, it is not strange that the whole should be performed by two persons: but let it not be so with us. In the primitive times the people's response of Amen was compared to thunder; with us it is a voice so still and small as not always to be heard. It is certainly of very great importance to the beauty and the profitableness of our service, that the congregation should generally unite, as the Church has directed: that when we "*speak to each other* in psalms and hymns and spiritual songs," the responses be made not too loud indeed, but audibly, and with such spirit and animation as to show that we delight in worshipping the LORD GOD of our salvation. If only a few voices are heard, and those faint and low, it has the appearance of our being ashamed to worship GOD, or of our disliking our own liturgy; it makes the service appear awkward, dull and formal. But when the whole congregation, with a holy fervor, unite in all the parts, it is truly social worship. The devotion is, by sympathy, communicated, and GOD is worshipped in spirit and in truth. We might honor our service much more by using, than we do or can do, by praising it.

In some churches both ministers and people in repeating the Creed, sink the voice into a low under tone, as though "ashamed to confess the faith of CHRIST crucified." If any one part of the service should, more than the other, be pronounced in a strong, firm, and decided tone of voice, it is this when we "rehearse the articles of our belief;" when we confess that faith by which we hope to overcome the world, and to be justified in the sight of GOD.

In the last few years, our General Convention has wisely taken some measures for the improvement of our Psalmody; but still in some of our churches it is too little regarded, and in others so managed and performed as to seem designed more for entertainment, than for religious adoration. The singing of sacred hymns and psalms was practised by CHRIST and his apostles, and it is viewed by our Church, and by Christians generally, as a part, and a profitable part of public and social worship. We ought therefore, in this, as in other parts of divine service, to have regard to profit, rather than pleasure; to the honor of GOD, and to the increase of piety, gratitude, and love, "making melody in our hearts to the LORD." All who can, "with decency, and to edifying," should bear a part in the vocal harmony. It is hoped my clerical brethren will excuse my suggesting the propriety and importance of their uniformly manifesting a serious and conscientious regard to this part of our service. We are governed very much by habit, and that to which we have been long accustomed, we naturally suppose to be right. But can we, after serious reflection, think it right, that while the congregation are praising GOD, their minister, who ought to feel and to show the deepest interest in every part of GOD's holy worship, should *willingly* be absent in another room? This at least would I advise and recommend, that when it is thought expedient for the officiating minister, in the time of service, to change his robes, he should endeavor to do it while the organist and choir are making preparation to commence the psalm or hymn. "I speak as unto wise men, and judge ye what I say."

Some other things appertaining to our worship I did intend to notice, but I am wearying your patience. Let us show our attachment to our liturgy by generally and truly complying with its requirements, according to their evident meaning and design. By our words only, we can no more prove that we are Churchmen, than that we are Christians; by our *fruits* we are known. If we would remove the prejudice against our worship, and have the eyes of people open to its excellence, let us show its excellence by all uniting in all its parts. In proportion as we deem our distinctive principles to be essential, we should be zealous in their propagation, and should be diligent and careful to remove all unnecessary obstacles to their being received. To the sound principles of our Church, let us add, as most necessary to its prosperity, holy zeal, united efforts, and Christian lives.

Permit me in conclusion, to suggest whether it be not expedient that each of the states composing this diocese, should in some way be making provision for the support of the Episcopate within itself, by raising a fund not to be used perhaps till it has a Bishop of its own. In this state such a fund, though not sufficiently large, already exists. In New Hampshire and Vermont there is property to be appropriated in the same way. Perhaps, if it be practicable, it would be wise to have in each state an incorporated society, similar to that of the Trustees of Donations, already existing in this state. In such case it is, I believe, the understanding, if not a provision of the charter, that whatever may have been contributed to this corporation, by our brethren in the other states, shall be respectively paid over to them.

And seeing that there is little probability of our having a theological school in this diocese, I would suggest also, whether it would not be well, for the purpose of educating ministers among us, that some of our clergy, to whom it may be most convenient, should each take into his family, or under his care, one or more of our candidates, and superintend and aid them in their theological studies. Such education is, in some respects, even better than that of public seminaries. And though it is certainly desirable and very important, that some part of our clergy should have all the advantages which books and schools can give, that they may be qualified for public instructers, and when occasion requires it, to handle the pens of ready writers; it is not necessary and perhaps not desirable, that all should be *great scholars*. It has by good judges been observed, and I think justly observed, that men of splendid talents and very extensive erudition, are not generally the most useful as parish ministers. Those of more ordinary endowments, and less ambitious of *literary fame*, if they are well learned *in what appertains to their profession*, and have a competent share of prudence, piety, and common sense, are perhaps the most likely to be truly devoted to the LORD's work, and to labor with success. We need those especially who are willing to labor in the waste places of Zion; who are actuated more by the love of souls, than the love of fame; and who think it "enough that the disciple should be as his Master." To remarks of this nature, there are many exceptions; but generally the expectations of young men will be raised, in proportion to the expense of time, and money, and labor which they have bestowed in qualifying themselves for any business or profession. Such expectation is certainly natural, nor is it very unreasonable. Where we have good parishes, pleasantly situated and with competent salaries, we have less difficulty in supplying them with ministers; but by many years of painful experience, we have been taught how very difficult it is to find those who are willing to officiate in some parts of this diocese, where in all human appearance, great good might be done. But to Christians it is ever an unfailing consolation, that the LORD reigns. Let it now be ours; let us be faithful and united, and repose our trust in GOD.—*Epis. Recorder.*

ALEXANDER V. GRISWOLD.

DEVOTIONAL.

In angello, cum libello.

SUNDAY.

Hints towards passing it delightfully.

THE cares of life, the sorrows of the heart, the evils of the imagination, (which are sometimes worse than a reality of wo,) frequently make an eclipse between the moral sunshine and our feelings: it is well at times, when this is not the case, to lay up a store of luminous thoughts, to which we may have recourse when that night cometh; and from whence can these emanate, but from a pious and serene spirit, which refers all things to GOD—from the Light of light?

"In the day of prosperity rejoice, but in the day of adversity consider." How shall we be enabled to do either, if we do not seek to do so with the wisdom which is from above, and which "maketh wise the simple?"

To this end, may I, above all things, learn not only to employ my Sabbaths upon earth according to the public ordinances, but so to enjoy them, that they may be days of delight and cheerfulness to me here, and of perfect everlasting bliss to me hereafter. It is possible to learn to enjoy the Sabbath—to make to ourselves, according to the dispositions of our minds, such constant and various occupations throughout the sacred day, as to leave no wearisomeness or disgust on the mind—a natural infirmity, which assails most persons at some times, and some persons at all times, of the holy day. But I have tried, and with considerable success, to overcome this miserable inaptitude to spiritual enjoyment; and some of the methods which I believe to be salutary, and conducive to this desired end, if it pleases GOD to bless them, are the following:—

To attend public worship, if it be practicable, twice in the day; not because the mere going to Church is holy, (though it is one of the appointed means to become holy,) but because it secures some hours, during which none of the impertinences of an idle world can interrupt my thoughts, or tempt me to seek vain pleasures. To exalt my mind before attending on the public service, by private prayer; by the thought that the saints upon earth—all really Christians, certainly, and it may be some savages and Heathen, although *ignorantly*—are, at the very same time, raising up their hearts to their Creator and Redeemer, blessing and worshipping Him; and that it would be indeed perverse were I alone to remain insensible to this glorious privilege—a privilege which saints and angels desire to share. To recall to mind all my blessings, the probability of their being withdrawn if I forget GOD, the loss of what I love best by death, or my own immediate call to answer in another life, for my deeds in this: when such events chance to others, I deem them casualties; when they apply to myself, I am astounded, and call them unutterable and heavy afflictions. Yet what right have I to expect exemption from misfortune? Am I even grateful for blessings received? I purpose to exalt my mind by these and similar thoughts, to grateful aspirations, devout supplications; to arouse and terrify it, if it slumbers, by bringing home to myself the warnings which I see around me; and I must be hardened indeed, if I do not find ample matter in these exercises, to keep off all weariness during the Sabbath of rest.

When at Church, should the address from the pulpit appear weak or irrelevant to my own wants, I purpose to turn to the text in my Bible, and make a sermon for myself. To remember that there is always something in the dullest discourse, from which I may derive much benefit. I will venture to assert, that when my mind and heart have been well-disposed to receive instruction, there never was one sermon read or preached, in my hearing, which has not been fraught with wholesome lessons. It may be the more difficult to follow up a heavy or clogged discourse, than an eloquent or clear one; it may require humility to listen with attention to what I am too apt to call common-place truths; but in so doing, there is much exercise for many virtues.

First, I am to walk humbly with my GOD; and how can I do this, but by humility to his creatures? Let me believe that the clergyman, be he highly gifted or not, has endeavored to do his best, and let me do mine—not cavilling at his deficiences, but trying to improve my own. I purpose to do this; and when I have so schooled myself, I shall, I am sure, find this method not only practicable, but exceedingly serviceable and entertaining. To go on throughout the day.

Public worship being over, between its intervals, I would take exercise in the fields or the gardens; but not in the resort of the dissipated and the thoughtless—moderate refreshment of aliment; because, to delicate persons, long fasting is injurious, even to mental exertion, but no excess. An avoidance of any promiscuous assembly, or worldly display, because these must lead the mind from that spiritual communion, which it is holiness and everlasting happiness to seek for, more particularly on the Sabbath. Let those who have it in their power, rather resort to scenes of nature, than to busy scenes of assembled thoughtless multitudes, and behold their Creator in his works; these will speak to the dullest and most insensate spirit.

I purpose to collect a vast variety of sacred writers, of various styles, and in various languages, because the taste may be profitably consulted, and indulged, in the various modes of receiving the same great invariable truths.

It is well, likewise, to refer to pictures, or prints, relative to sacred subjects; and, above all, sacred music is to me a profitable indulgence; but I hope to make these aids to devotion be the means of raising my thoughts to GOD—not become snares to make them wander from Him.

I have noted down all these things as remembrances to my own soul; but I conceive that they may be useful to some persons in the higher ranks of earthly existence; because, in general, to say the truth, I believe those classes to be far more ignorant of Sabbath delights, than their humbler fellow mortals.—*Journal of the Heart.*

TO THE PUBLIC.

An Address to the Episcopalians of the City of New-York, from the Episcopal Congregation of St. Matthew's Church, in Jersey City.

Brethren,

FOR a number of years we have worshipped statedly, according to the services of our Holy Church, in the upper part of an Academy in this place, under the ministration of the Rev. E. D. Barry, D. D. At first, this building, in consequence of the extreme fewness of our numbers, was more than sufficient for our purpose. But in consequence of the labors of our minister, under the blessing of Divine Providence, and the increase of Episcopalians arising from the natural growth of Jersey City, we are obliged to make an effort for erecting a suitable edifice for the worship of ALMIGHTY GOD. The annexed statement of what we ourselves have done by way of subscription, &c., will, we trust, evince that we have contributed in proportion to our means. It will show, that in subscription and donations, the amount contributed is about $1,900. In addition to this, the Jersey Associates have generously granted sufficient ground for a church edifice. It may be proper to mention, that, of the above-mentioned sum of $1,900, three gentlemen of different denominations from our own subscribed each $50, with great liberality. Notwithstanding these efforts, we find ourselves unable, in consequence of inadequate funds, to proceed to the accomplishment of our most desirable object. And, according to the terms of the grant, the ground must be occupied before the expiration of two years, or the opportunity will be lost. In this crisis of our labors, we venture to appeal to our Episcopal Brethren of New-York and elsewhere. To them as co-worshippers at the same shrine of eternal truth, according to the same holy services, as inhabiting the same vicinity, we resort for aid in furthering our laudable undertaking. And we do feel confident that this our appeal will not be in vain.

Annexed are the views of the Right Rev. Bishop Onderdonk, in regard to our application to be made to our wealthy and benevolent brethren. At a stated meeting of the Rector, Church-Wardens, and Vestry, of St. Matthew's Church, City of Jersey, it was unanimously

Resolved, That the Rev. Dr. Barry, the Rev. Mr. Williston, Mr. J. F. Ellis, and Mr. Nicholas Haight, be appointed agents to make collections for the purpose above-mentioned.

Jersey City, March 15, 1831.

Subscriptious and Donations for building an Episcopal Church in Jersey City.

A bequest by a lady,	$500 00
Mr. Colden,	100 00
Mr. N. Haight,	100 00
Mr. Gilbert,	100 00
Mr. Ellis,	100 00
A Gentleman of Jersey City,	50 00
Mr. Goodman,	50 00
Mr. Lyon,	50 00
Mr. Dummer,	50 00
Mr. Drayton,	30 00
Mr. Henderson,	50 00
Donation from the Ladies of Jersey City,	100 00
Mr. McMartin,	10 00
Mr. Lloyd,	10 00
Mr. Jenkins,	10 00
Bishop Onderdonk,	15 00
Dr. Berrian,	10 00
J. Harriott,	10 00
Mr. Lockwood,	10 00
Mr. Anderson,	10 00
Mr. Chebsey,	10 00
Sundry persons, Jersey City,	33 00
Property of the Church in the Academy, about,	500 00
	$1908 00

New-York, Nov. 13, 1830.

Rev. and Dear Sir,

It gives me much pleasure to hear that the members of your parish in Jersey City feel encouraged to embark in the enterprise of erecting a church; and most sincerely do I wish them all success in so good a work. Although your parish is situated without the bounds of this diocese, yet it is so closely united to the city of New-York by community of interests, domestic connexions, and every social tie and intercourse, as well as by contiguity, that I cannot but hope your brother Episcopalians here will feel a disposition to render such aid as may be needed in order to the successful issue of a design promising much benefit to the cause of religion and morality in general, and of their Church in particular.

Very sincerely I remain, Rev. and Dear Sir,
Your affectionate friend and brother,
BENJAMIN T. ONDERDONK.

The following is a Recommendation of the Right Rev. Bishop Croes, in favor of any application that may be made in his diocese, for the above-mentioned object.

The congregation of St. Matthew's Church, at Jersey City, in this diocese, being very desirous to erect a building suitable and convenient for the worship of ALMIGHTY GOD; and although the members composing it have contributed very liberally for the purpose, yet they find that they will not be able to accomplish it, without the friendly aid of the members of their sister churches in the diocese:—they therefore have applied to me to recommend their case to the attention of the liberal among the several Episcopal congregations under my care.

The congregation of St. Matthew's Church, although not large, is very respectable and flourishing, and bids fair to be among the first in the diocese. Its members are very zealous and devoted to its interest, and the interest of the Church at large. Any contributions that may be made, to aid them in the erection of their proposed edifice, will, I am convinced, be gratefully acknowledged, advance the interest of our communion, and promote the glory of our blessed LORD and Saviour. JOHN CROES,

Bishop of the P. E. Church, in the Diocese of New-Jersey.
New-Brunswick, March 26, 1831.

THE word of GOD is the *water of life;* the more ye lave it forth, the fresher it runneth: it is the *fire* of GOD's glory: the more ye blow it, the clearer it burneth: it is the *corn* of the LORD's field; the better you grind it, the more it yieldeth: it is the *bread* of heaven; the more it is broken and given forth, the more remaineth: it is the *sword of the Spirit*; the more it is scoured, the brighter it shineth. The voice of GOD cannot be unpleasant in their ears which are the children of GOD: the oftener they hear it, the more comfort they receive; they can never have overmuch, who never have enough.—*Jewell.*

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